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# *The* Masonic Craftsman

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of Freemasonry*

*In This Issue: Is Step-Ladder Promotion Desired?*

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# The Inn That Missed Its Chance

What could be done? The inn was full of folks,  
His honor, Marcus Lucius, and his scribes  
Who made the census: honorable men  
From farthest Galilee, come hitherward  
To be enrolled; high ladies and their lords;  
The rich, the rabbis, such a noble throng  
As Bethlehem had never seen before  
And may not see again. And there they were,  
Close herded with their servants, 'til the inn  
Was like a hive at swarming-time, and I  
Was fairly crazed among them.

Could I know  
That they were so important? Just the two,  
No servants, just a workman sort of man,  
Leading a donkey, and his wife thereon,  
Drooping and pale—I saw them not myself;  
My servants must have driven them away.  
But had I seen them, how was I to know?  
Were inns to welcome stragglers, up and down,  
In all our towns from Beersheba to Dan,  
Till He should come? And how were men  
To know?

There was a sign, they say, a heavenly light  
Resplendent; but I had no time for stars.  
And there were songs of angels in the air,  
Out on the hills; but how was I to hear  
Amid the thousand clamors of an inn?

Of course, if I had known them, who they were,  
And who was He that should be born that night—  
For now I learn that they will make Him king,  
A second David, who will ransom us  
From these Philistine Romans—who but He  
That feeds an army with a loaf of bread,  
And if a soldier falls, He touches him  
And up he leaps, uninjured? Had I known,  
I would have turned the whole inn upside down,  
His honor, Marcus Lucius, and the rest,  
And sent them all to stables—had I known.

So you have seen Him, stranger, and perhaps  
Again will see Him, Prithee say for me,  
I did not know; and if He comes again  
As He will surely come, with retinue,  
And banners, and an army, tell my Lord  
That all my inn is His, to make amends.

Alas! Alas! To miss a chance like that!  
This inn might be the chief among them all.  
The birthplace of Messiah—had I known!

—AMOS R. WELLS.

# NEW ENGLAND MASONIC CRAFTSMAN

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27 Beach Street, Boston, Massachusetts Telephone HANcock 6451

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## Greetings—1933

ONCE again THE CRAFTSMAN extends to its readers throughout the world: in the United States of America, in Canada, Great Britain, China, Africa, Australia and other places far away, sincere good wishes for A Merry Christmas and a Happy New Year.

**ADVENT** These are days of solemn portent — looking forward to the most holy day of all the Christian year—what thoughts surge up in human minds! A simple story, nearly two thousand years old, of a lowly carpenter and his wife, crowded out of an inn to the shelter of a lowly stable, and in those humble surroundings in the still watches of an Eastern night, the birth of a Child whose advent profoundly affects the lives of millions.

Not with a blare of trumpets nor 'mid the panoply of Kings did He come, yet his birth and subsequent life on earth and particularly His death and Resurrection contain all the hope of a great portion of humanity.

Truly it is a time to be humble, and cast our thoughts to solemn things. Small hope to solve the riddle of life, yet surely there is hope in the message He brought. That hope rests not upon the material things to which men cling so selfishly, but to the simple doctrine contained within the golden rule. No wonder the cry arises from a myriad voices: "Peace on earth, good will to men."

If men will turn away from worldly things to consider the life of the Redeemer, and strive to follow in His footsteps, much of the present anguish of mind will fade and the realization of a mighty truth bring to them great comfort and joy.

**AID** One of the thoughts first coming to mind when the Masonic fraternity is mentioned is that of aid. A mysterious tie is supposed to link all of its members into one common bond, so that when any one of them is in difficulties his brothers rush to his aid or to that of his dependents.

As a consequence of this pretty dream a wrong conception of the Craft prevails.

No Mason needs to be told of his responsibilities. The recollection of his obligations will serve as a mentor—if he remembers them. Unfortunately, human nature being what it is, all too often the cry of distress goes unheeded. As a consequence many become cynical, embittered, with the thought that their needs have not

been supplied by those to whom they had instinctively turned when in distress.

The mark of Cain is on many men. Granted that during the impressive ceremonies of his initiation, he meant fully to live up to his promises, a desultory attendance at lodge on the part of most and the usurpation of thought by outside interests has blunted his sensibilities and the man has become hard and callous, indifferent to the pleas of the unfortunate, too often inclined to say, "Am I my brother's keeper?"

This is not intended to be an indictment of Freemasonry. Far too much charity is daily dispensed and too many very fine things done in its name and under its auspices for that. But it is intended to reflect on the indifferent, the careless and the callous Mason, of whom there are far too many.

In prosperous times the needs of destitute worthy Masons, while a considerable burden, are not the problem they are when through adversity claims upon it are multiplied tenfold, as they are at present.

In most jurisdictions funds have been set up for relief purposes, but it is all too evident just now that these are entirely inadequate to meet existing conditions.

Many curiously pathetic ideas prevail as to the responsibilities of Freemasons. Some are almost tragic by reason of the false implications which have been fostered even by members themselves. Too trusting dependents have been rudely shocked to discover that the Craft is not an insurance organization and that no legal responsibility exists to support and maintain the widows or other dependents of deceased members in the style to which they may have been accustomed.

This prompts the thought, which doubtless has received consideration before: why cannot members be given the option of providing for their loved ones through a group insurance plan of a voluntary nature and which the vast number of members makes possible.

In many commercial and other organizations group insurance has been in vogue for years. For a relatively small sum the lives of members of the organization have been safeguarded by this plan of insurance. It has bred a feeling of confidence and been a source of great comfort to thousands.

In unity is strength. A review of the possibilities of a plan such as will serve to protect and relieve people's minds of the terror of pauperism would be something worthy of accomplishment. If possible an actuarial survey could be made and some plan leading to this end put into effect which would be of incalculable benefit.

Different days, different policies. It may not have seemed practicable in the past. But this is 1934 and an unique emergency exists.

(Continued on Page 101)

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PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS  
Alfred H. Moorhouse, Editor and Publisher.

# Is The Step-Ladder System of Official Advancement Advantageous?

## A Monthly Symposium

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SAN FRANCISCO

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## SENIORITY PROMOTION IN GRAND LODGE

By ALFRED H. MOORHOUSE  
Editor Masonic Craftsman, Boston, Massachusetts

SUCCESS in any endeavour is generally the result of training and close application of principles learned and the experience gathered in apprenticeship. There are instances, it is true, of outstanding successes in administrative office by men who have taken a quicker route to the top. Some have been known to step into big jobs and by sheer natural ability lifted the morale of an entire organization under their control to surprising heights. These instances, however, are the exception rather than the rule. They are generally the fruit of genius or a peculiarly apt and rare ability to function by men of abnormal natural executive ability. The Declaration to the contrary notwithstanding, all men are not created equal.



Given the average run of individuals comprising the Masonic fraternity, a system of promotion to higher office from the lower ranks is, generally speaking, undoubtedly the best practice.

Such a plan, however, should not be blindly followed. Errors of judgment on the part of some particular individual who may be entirely lacking in qualities quite essential to leadership, and yet who seeks promotion, are inevitably bound to have a hurtful effect. Better far to face facts as they actually exist and, gently as possible, "let out" the incompetent one than to give promotion to an office he is incapable of filling, from a mistaken sense of duty to the individual rather than the Craft at large.

The rule of seniority is not arbitrarily practiced in Massachusetts. That is to say the senior grand warden for instance does not necessarily expect by right to follow automatically into the Grand Master's chair upon completion of his term of office. He knows this, and in consequence is not disappointed when another is elevated to the Grand Mastership. This is well. With a plethora of available material, any well chosen and unbiased nominating committee can weigh the merits pro and con of a number of individuals, and with the good of the Craft at heart and a knowledge of the qualities of the men under consideration can make an advantageous choice. Their choice will in a great majority of cases be right.

Politics or anything savoring of office-seeking has no place in the selection of high administrative officers. The Craft is greater than any one man. None but the

fittest should be chosen for leadership. Blind adherence to a step ladder system of promotion is not a good thing. On the other hand experience gained by men in a thorough apprenticeship, or the occupancy of lesser offices, is of great value and should count as an important factor in the choice for preferment.

## AN OLD SUBJECT AGAIN DISCUSSED

By JOS. E. MORCOMBE  
Editor Masonic World, San Francisco, Cal.

IS the Step-Ladder System of Advancement in Grand Lodge Advantageous to the Craft? This, our topic for the month's discussion, has its own peculiar difficulties in the way of approach and treatment. One is tempted to consider the subject from a point of view that would avoid the very practical implications, with only ideal conditions imagined, and with mere theorizing in place of serious arguments.

To the mind of this writer use of the term "step-ladder" method, as applied to most if not all American Grand Lodge is inaccurate and unfair. The method indicated by these words will hold, in a majority of cases, for the constituent lodges, for in these the system operates to take from the members any voice in selection of officers. The successive appointments are made by masters in their turn; such appointees fill the line, and each one is automatically pushed upward. In the Grand Lodges the lowest officer of the line—the junior warden—is annually elected. The junior officers do not count in such reckoning. Their appointment by the grand master is merely a compliment, designed to honor some good brother or to please a particular lodge or district.

It may be true that the brother brought forward for junior warden is selected in the first place by those having best knowledge of the requirements and fitness. The choice is made by brothers who have had the experience that comes of service. They know that one, however well qualified by nature and general training, must have time and opportunity for the particular task. The best possible man in the jurisdiction, if elected from the floor as grand master, and without preparation for the work, would of necessity fall far short of the requirements. One of lesser abilities, brought to larger responsibilities and increased knowledge in lower places, would be of greater value to Grand Lodge and to the Craft.

Nor is it true that one placed on the preferment

list, but who for any reason is later considered as not the right man to be advanced, is nevertheless held in line. The Grand Lodge of California, at its recent session, removed the brother who in the regular course would have been advanced to the position of senior grand warden. How this was brought about and the reasons therefor are not matters of concern. The case is mentioned as proof that under the present system the line is not regarded as sacred or unbreakable.

The alternative to the present system would be to nominate from the floor, and by anyone having a candidate in mind. To propose such a plan would be to expose Masonry to inexperience and inferiority in control. It would further mean political scheming in Grand Lodge, with peace and harmony of the Craft but words of mockery. It may be argued by some that such politics would but supplant a present political manipulation. But experience has proven that those who weigh qualities and know what is essential to Masonic office-holding are safer as judges than any number of uninformed and heedless brothers. The difference is between the action of a board of directors and the doings of a ward caucus.

These things being true the advocate of change, based upon mere theory, is halted. He wonders if the plans to which he may be inclined could possibly work out to any end of good. And having accumulated experience as to the folly of theories, in Masonry and elsewhere, one yields the point.

We are forced to conclusion, considering our subject as a practical matter, and barring the word "step-ladder" as not expressing the situation, that the present method of choosing and advancing Grand Lodge officers is the best thus far devised.

#### PROMOTIONAL SYSTEM IS GOOD

By WILLIAM C. RAPP

Editor *Masonic Chronicler*, Chicago

IN the opinion of the writer, the prevalent system of promoting the officers of lodges and Grand Lodges year by year, from the bottom of the "line" to the position of presiding officers, is logical and practical, and is in the best interests of lodges. That the "step-ladder" system has weaknesses and frequently is abused may be freely admitted. To formulate a better or more efficient method of procedure is another matter.



The arguments in favor of the promotional system are well known and are theoretically sound. The knowledge and experience garnered during service over a period

of years tend to fit the officer for the duties of chief executive. The acceptance of a minor office carries with it the implied assurance that in due time higher honors and responsibilities will be conferred upon the brother, an inducement to faithful work, punctual attendance, studious committal of ritualistic ceremonies and the acquirement of more intimate knowledge of the practices of the fraternity, as well as a temptation to learn something of its history, symbolism and philosophy.

It is frequently asserted that busy men will not submit to long service in the "line" in order to receive the coveted title of master, and that therefore a better and more competent class of masters would be the rule if such service were not required. We leave it to conjecture how much attention the lodge will receive from such a man after his term of service is over. Unwilling to "waste" a few short years in minor positions, it is rather probable that after his term as master is concluded his restless spirit will seek new fields of activity where he will have the opportunity to bask in the limelight of prominence and authority.

A compromise may be suggested in behalf of the busy man by avoiding excessively long official lines. This is particularly true of the grand bodies, and still more so of the general grand bodies which elect officers for triennial periods.

The chief objection to the promotional system is the fact that it has become too sacrosanct and inviolable, and that it is difficult to displace an officer who proves to be of mediocre caliber or one who is indifferent to the requirements of his office. It requires courage to displace such an officer, but where the welfare of the craft demands it the officers and members are expected to have the necessary courage.

What is the alternative to the promotional system—a free field at the annual election, and may the best politician win? Some men have the knack of pushing themselves ahead of their fellows, whether it is in the rush to the dining room or in a contest for preferment; others are glib of tongue, impulsive in action and have an uncanny ability to keep themselves in the spotlight. These are the men who would fare best if previous service were disregarded, and would frequently ride in on a wave of temporary popularity over the heads of more modest and less self-assertive brethren of superior attainments.

#### IS THE STEP-LADDER SYSTEM OF ADVANCEMENT IN GRAND LODGE ADVANTAGEOUS TO THE CRAFT?

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee, Wis.

LIKE all controversial subjects, the one to be considered this month has good points and bad points and a good "case" can be made from either approach.



If first appointments to Grand Lodge "line" were always dictated by the fitness and ability of the appointee, then the Step-Ladder System would be almost ideal and Grand Lodges would be "grand" in reality as in name. The weakness of the system appears when appointments are made for reasons of personal friendship or for other reasons than those above mentioned. By reason of the

regular progression from the lowest to the highest, such an appointee eventually succeeds to the Grand East—sometimes to the discredit (if not worse) of the Fraternity.

This is the greatest weakness of the system under

discussion. If that could always be governed, the step-ladder system would be ideal. It would assure the new appointee of a "regular and well-ordered advance" year by year and his attention could be fully given to his own improvement as a Mason and as an official of Grand Lodge.

Now to briefly consider what may be called the "hit or miss system" of Grand Lodge elections. It requires but little thought to appreciate how a momentary enthusiasm, a bit of misplaced sentiment or of unthinking haste might well result in the elevation of some entirely unfitted brother to a position embarrassing to him and harmful to the Craft.

Wisconsin, a few years ago, in an effort to break up the step-ladder system to which it had long been addicted, provided that the senior warden is not eligible to advancement to the office of deputy grand master until at least one year after the conclusion of his term as senior warden. This, however, did not operate as intended. It merely delayed the eventual outcome for one year. After a year's rest the senior warden is now regularly "picked up" again and elected as deputy G. M. to be elevated to the Grand East the following year. The plan does, however, provide the necessary opportunity, should it be deemed necessary, to break up the "line."

Iowa Grand Lodge has a system which apparently works out satisfactorily. It is a combination of the step-ladder system and the "hit or miss" plan. There is a regular system of advancement for grand lodge officers up to the position of grand master. That ends the regular advancement and the grand master is then selected and elected from the list of those former officers who in prior years had advanced steadily up to the highest office and then been retired. The retirement may have been the year previous but usually the man selected has been officially inactive for several years. Some, of course, are never selected. It is claimed this system provides a constant supply of proven material for the highest office in the gift of Masonry, at the same time providing a method of eliminating those proven incapable or unfit.

Unlike the office of President—who is but the executive head of our government—the office of grand master is both judicial and administrative as well as executive. The one chosen to fill such an office should be as selective as is possible to make it with no element of chance or mechanical advancement involved.

If such a course be followed and then the final choice be given two, three or more years to initiate and enforce policies, Masonry in these United States would benefit immensely.

#### E D I T O R I A L

(Continued from Page 98)

**SCHOOLS** In a desire to avoid even the seeming effect of being politically minded THE CRAFTSMAN has heretofore maintained an attitude opposed to the publication of articles pertaining even remotely to political subjects.

In that category, at least in Massachusetts, must be included the public schools of the Commonwealth;

and particularly is this true of the city of Boston and other metropolitan areas.

The reasons for this will be obvious to the thinking reader when it is considered that the schools and matters connected with them have in the past as well as in the present often been the football of politicians. It is safe to say there has been much graft in the erection of the physical plant, in the acquisition of the land upon which the buildings stand—and a lot of funny business carried on in connection with their administration in the secret, sinister way familiar to most city politicians which, could it be brought to light, would furnish the newspapers with plenty of sensational "news." But these things are not easy on which to put a finger. The science of "bag-holding" has become too involved for the average voter, and he is content—poor mortal, from lack of choice—to stand helplessly by, notwithstanding strong suspicion that the treasury is paying an unjust tribute to political plunderers.

As one cannot handle pitch without being defiled and the ramifications of the political machine are so extensive and the tale of their iniquities so long, the editor of a monthly Masonic magazine must perforce of necessity, or perhaps from motives of prudence, refrain from the part of reformer.

In California, apparently, they do things differently. A report "to the M. W. Grand Lodge" of that great State sums up the results of "Public Schools Week" with some very interesting comment. Thousands of visits were made to the schools throughout the State during that week; a wealth of interesting information was obtained.

Schools do not belong in the political field. They are of the very essence of the future of the nation; their welfare is vital to the life of the country. Necessarily a gigantic enterprise, no foul political hand should be permitted to touch education in any wise. While California in her wisdom maintains a Public Schools Week and during that week many Masons become "school conscious" the knowledge that he is being watched is more certainly borne in upon the callous political racketeer that he cannot with impunity get away with his loot and he may (?) drop his efforts.

California is to be congratulated on its interest in a marvelous enterprise. Massachusetts Masons will envy her the courage and perspicacity she has shown in a good cause.

**SYMPOSIUM** Criticism has been made that the authors of the monthly symposium which is featured in this and three other Masonic periodicals, have straddled the various questions propounded—and otherwise acted as if they were afraid to express themselves positively.

It would indeed be a pity if this were true, but if the critic who has commented will carefully re-read the whole series, he will find himself mistaken.

For one thing, the subjects presented for discussion have invariably been general in scope—intended for the benefit of the Craft as a whole rather than individuals. They are not meant to be sectional, but eclectic, giving expression, through the best available opinion and authority in the East, Midwest and Western sections

of the country, to the best thought of those sections as well as to the editors' own particular views.

It has been interesting to have these contributions. They have not been unanimous by any means. There has been a healthy divergence of opinion and the several writers have not hesitated to express themselves positively on a variety of points. The articles have been essentially constructive in tenor and scope.

If perchance our critic has felt that these editors, who are in a position to feel the pulse of their constituencies and should, by reason of their training, be better able to formulate a critical analysis of the sundry topics, have not written with vitriolic pen, but rather have tempered their comment to constructive discussion, it would seem that they had thereby rendered the Craft the better service.

It is easy enough to choose some item or incident with which one does not agree and pour forth a torrent of questionable criticism or even abuse, but experience abundantly proves that calm and dispassionate consideration and debate is the only sensible way to serve

the Craft. Throughout, these writers have adhered steadfastly to the axiom, "Follow Reason."

**OBITUARY** In the passing of John Thomas Jenkins, editor of *The Kansas City Freemason*, on November 6 last, in that city, the fraternity loses one whose fine idealism and the practical living of it, was an outstanding characteristic.

With a background of evangelical Baptist pastorates in Georgia and North Carolina, our late contemporary was essentially a crusader. The material things of life were to him of secondary significance.

His principal Masonic act, aside from the editorial work in connection with the magazine whose destinies he controlled, was the founding of the Masonic Press Association.

His family, comprising the widow, two sons and four daughters, will have always before them the example and inspiration of a faithful father and goodly man. *THE CRAFTSMAN* extends to them its deep sympathy in their loss.

## A Churchman's Philosophy

*[It is always well to know the thoughts of men who have lived good lives—to learn from their experiences, to be guided by their mistakes, to profit from their performances. The Episcopal Church in this country has been the source of many inspiring examples of clean manhood. Their influence on the life of the nation has been profound. Few, if any, in this category take precedence over William Lawrence, successor to Philip Brooks, and the seventh Bishop of Massachusetts—although he would be the last to claim any privileged position. Now in his 84th year Bishop Lawrence reviews some of his experiences, sounds his philosophy in words of hope and confidence which Masons of all creeds may read and ponder with profit. For this reason we believe CRAFTSMAN readers will be interested in the following excerpts from the speech of a remarkable man whose life has been one of intelligent observation, who has sounded the depths and the heights, and whom it is believed, posterity will place in high rank among the nation's great.]—A. H. M.*

William Lawrence at a meeting in Symphony Hall, Boston, Massachusetts, on Thursday, October 5 of friends, clergy and laity, gathered for exercises of a day in commemoration of the 40th anniversary of his consecration as seventh Bishop of Massachusetts, said in part:

"My plea tonight is for an increase in the forces of the spirit. What weighs upon me as I look back over 40 years is the increase in the recognition and power of the material forces; and what kindles my hope as I look forward is the anticipation of the response by the younger to the call of the spirit, the power of the will, the sacredness of the individual, to the liberation of thought and action."

After reciting the disturbing influences on the religious thought of 60 years ago by Darwin, Huxley and others, he said that there has now come a general rec-

ognition of the uniformity of the working of natural law, with at the same time a consciousness that there is, or may be, a realm of the supernatural where the spirit has free play.

"A practical result of this modern scientific movement," he continued, "has, in my judgment, tended to make men more ready than they used to be to accept passively what they feel to be the inevitable . . . to neglect to call into action their will power, their finer ambitions, their spiritual resources. . . ."

"Of late, and since the war, two great movements have intensified this concentration of thought and action upon the material and fatalistic side of life. Economic competition . . . has driven our industrial life with increasing activity into mass production. . . ."

"Mass production is economical in the short line of vision: it brings food; but mass production in the long line of vision may by its mass activity and monotony of action cut off from the workers the experience and tests, the disciplines and successes which make men individual personalities.

"Leaders do not arise from barren fields of humanity: they spring from fertile fields of many individual men and women who in their earlier life have met and overcome ever new problems and risks. This country has been built up not by mass production, but by the labor and leadership of individual men.

"This nation will not expand and take its adequate place in the world unless with mass production the people are also touched with fine ambitions and high ideals. . . . The call of today is for that spiritual force which popular standardization puts to its heaviest test: moral courage: a capacity in man to hold true to his deepest convictions and say 'Here stand I; I can do none other.'

### FROZEN ASSETS

"A second condition now comes upon the heels of

this mass production: the weight of our 'overhead charges'—houses, lands, commercial enterprises, responsibilities which are now 'frozen assets'. The life is gone out of them and the immediate financial, economic and social problem of the Nation is how to so adjust ourselves to new conditions as to throw off the encrustations of the past, to break up the frozen material and to breathe a new life into the common weal.

"This is but a parable of those 'overhead charges,' the history of many organizations of the past, once vital and spiritual, then gradually encrusted with tradition, laws, habits of life, and vested interests, with a material construction, which have lost vitality, elasticity, and the very ideals for which they were originally created.

"It is said that Anglo Saxons do not indulge in violent revolutions but in reformations, because by their temperament and trend towards representative government their institutions and rulers keep closer to the whole people. We trust and dare believe that this is true. We, the whole people, the privileged and the unprivileged, the capitalist and the wage earner must, however, keep this essential characteristic in mind: The vital test of happiness in the Commonwealth is not in the form of government but in the character of the people, in their spiritual temper and force.

### BASIS OF IDEALS AND WORK

"My interest in the increase of the forces of the spirit, and more definitely the Spirit of Christ, has, I trust, in all humility, been at the base of my ideals and work in these 40 years of my Episcopate. I have made many mistakes. Sometimes I have been faulted by brethren whom I have loved; sometimes I have been charged with heresy. But my efforts have been sincere.

"My interest in behalf of pensions for the clergy was not primarily in pity for the aged servants of the

church, but that the men in the field might be encouraged to better work and more devoted service: it was spiritual vitality that I was after, and that the rector might have greater independence of thought and speech.

"My interest in higher education has been that through it young men and women might be more open minded and intelligent seekers for the truth, and would then be more likely to find their way to Christ, the truth. I knew well that the young could not and would not accept many of the traditions of their elders. . . . I stood for an elasticity of interpretation which would hold these young people to the Christian faith, for there can be no such thing as 'Fixity of Interpretation of the Creeds.' Faith and truth are living and their interpretations ever changing. The thousands and thousands of youth who have been turned away from the Christian faith through misunderstanding it have been ever upon my soul.

"Honesty of thought, love of truth are essential to spiritual strength and character.

"It is this interest that led me to plan for a cathedral modest in size and cost. The day will come, I hope, when the cathedral of the diocese may be more beautiful and adequate; but never, I trust, will plans reach such proportions as sound the notes of bigness, of height of tower or length of nave.

"I am jealous of every dollar that goes into the stone and mortar of a church or cathedral which will not give back to the people its value in spiritual life, through worthiness of worship, humility, purity of heart, and love of brotherhood.

"Millions of people in our cities are watching the churches, their structures, their expense, their administration, with a determination that if the churches do not give back to the people spiritual forces, they are marked for destruction. It behooves us Christians to note that."

## John Abbot Lodge, Somerville, Massachusetts

By BRO. LEON M. CONWELL

On the corner of Somerville Avenue and Beech Street stands a wooden tenement house touched by the hand of time, but still erect and substantial. Nothing about it compels a second glance, but it holds a deep interest for us, for it is the birthplace of John Abbott Lodge. Seventy-five years ago, Somerville Avenue was a narrow country road named Milk Row, and Beech Street was Oak Street. I stood for a few minutes on the opposite side of Somerville Avenue to conjure up in my imagination, if I could, the conditions and circumstances under which thirteen Master Masons gathered in that building on September 22, 1857, to plan for the first Masonic Lodge in Somerville. Trolley cars rolled by, as I stood there. A constant stream of automobiles moved in either direction, and occasionally a monster truck piled high with merchandise thundered by on its way to Cambridge or Arlington. From open windows came the blare and twang of radios. All of this has developed since John Abbot Lodge was born. No street cars, automobiles, or radios then—no electric lights, no telephone. All transportation was by

steam train, more or less crude, by hourly busses drawn by horses, or by private teams. A year later horse-drawn street-cars made their way out to Somerville. The population of Somerville was above five thousand and rising fast, and the valuation of the entire town was about five million dollars. People were neighborly then, they lived in considerable settlements in East Somerville, and on the slopes of Winter Hill and Spring Hill, and around Union Square. West of Central Street were farms and pastures. Somerville now has a population of over one hundred and three thousand people, living in twenty-two thousand homes, and the total valuation of the city is one hundred and twenty-three million dollars. The contrast of the times shown in these figures is not greater than the contrast between that little meeting on September 22, 1857, and John Abbot Lodge as it is today, with more than twelve hundred members, meeting in apartments comfortable, spacious, and well equipped.

We cannot tell for how long the thought of a Masonic Lodge in Somerville had been under considera-

tion, but we do know that thirteen Master Masons met in Union Hall—then the second story of the Somerville Avenue building—and every brother present was enthusiastic in his desire to establish a lodge. A week later, on September 29, they met again, and this time took the definite step of appointing a committee of seven to apply for a Dispensation from the Grand Master, prepare a lodge-room, furnish regalia, and do all necessary things appertaining to the institution of a lodge. There was some discussion over a name, but it was decided to take the name of John Abbot, who died in 1854, a prominent attorney of Westford, Massachusetts, and Grand Master in 1824-25-26, taking part with the Marquis de Lafayette in laying the corner stone of Bunker Hill Monument in 1825. Again in 1834, John Abbot was Grand Master of the Grand Lodge, and perhaps it was because of his conspicuous courage and patience in the administration of that office during the great anti-Masonic movement of that time that made the little band of Somerville brothers anxious to honor him.

The founders of John Abbot Lodge were prominent citizens of Somerville, which had been established as a town only fifteen years before. Francis L. Raymond, James R. Bugbee, Reuben E. Demmon, Thomas J. Leland, Enoch Robinson, James M. Shute, and Joel F. Thayer comprised the committee of seven to arrange the details of establishing the new lodge. On October 16, by-laws were accepted and officers elected. King Solomon's Lodge, of Charlestown, freely gave assent, and a Dispensation having been obtained, the first lodge in Somerville of Free and Accepted Masons was opened October 23, 1857. An attic room above Union Hall was fitted up for a lodge-room. Nineteen Master Masons signed the petition for the Charter, and a careful canvass of the town revealed only twenty-two residents who were Masons. Every one of the Charter members has passed away. In addition to the committee of seven previously named, the Charter members included Charles E. Gilman, George O. Brastow, Benjamin Woodward, John K. Hall, Thomas H. Lord, Isaac F. Shepard, Gardner T. Ring, A. B. Cleary, William F. White, Francis W. Wade, George A. Guild, and Chester Guild.

Francis L. Raymond was the first Master of John Abbot Lodge, and he had had experience as Master of King Solomon's Lodge in 1842-43. The members were most faithful, but it was necessary to be economical. Yet they made of the little attic a cosy and attractive lodge hall, and the members individually presented articles needed until all wants were met. Can we imagine the exciting and important occasion on September 14, 1858, when John Abbot Lodge was consecrated and the hall dedicated by the Grand Lodge? The attic room was crowded to capacity. Thirty-six members and thirty-two visiting brothers were present.

At the close of the year under Dispensation, Worshipful Master Francis L. Raymond retired. He was the first honorary member of the lodge, and continued his active interest until his death in 1873. John K. Hall succeeded him as first master under the charter.

In 1858 John Abbot Lodge was out of debt and growing in numbers, and the hall below the attic was taken for the lodgeroom, and the attic used as a ban-

quet hall. Ten years from the opening of the lodge it was necessary to find other quarters, and a proposition was made to a group of men contemplating building in Union Square for a ten-year lease of a commodious and proper lodgeroom. In 1868 the Masonic rooms in Union Square were used, and the hall was dedicated March 18, 1869.

Somerville was growing rapidly and the location in Union Square was not convenient for all the members of the lodge, and with the consent of John Abbot Lodge a new lodge was formed in East Somerville—Soley Lodge was thus formed in 1879. Nearly ten years later there were movements for two other lodges in Somerville, due largely to the inconvenience of attending the meetings, and it was proposed to erect a Masonic building in the most convenient location, to be used by the two lodges and Somerville Royal Arch Chapter. While this offer was under consideration, Rufus B. Stickney offered to erect a building in Gilman Square, which would be suitable in every way for Masonic uses. The offer was accepted, and the present Masonic apartments were dedicated October 4, 1888. King Solomon's Lodge moved up from Charlestown in 1899. Two trustees from each Masonic body were elected to control the apartments. Soon after the World War the heirs of Rufus Stickney sold the building, and the new owners again desiring to sell, the three Masonic lodges, John Abbot, Soley, and King Solomon's, and Somerville Royal Arch Chapter, forming a corporation under the title of Somerville Masonic Building Association, Inc., purchased the Stickney building on May 7, 1926.

In the negotiations for the purchase it was necessary to move quickly, faster than might be possible for four organizations, but individual Masons combined to meet the situation. Twenty-four members, of whom nine were from John Abbot Lodge, subscribed the sum of fifteen thousand four hundred dollars to purchase the building and hold it if necessary until united Masonic action was secured. This proved to be unnecessary, but all who appreciate and enjoy the comforts and conveniences of these apartments, now secure under Masonic ownership, may well rejoice at the earnest efforts of the brothers who were ready to meet the emergency. The late Worshipful Brother Francis W. K. Smith, the late brother George A. Berry, Inside Sentinel for fifteen years, and Brother Charles M. Berry, one of the trustees of the apartments, were specially zealous in advancing the purchase, and the other six from John Abbot Lodge were: Worshipful Brothers Frank L. Morse, Joseph S. Pike, and Clarence I. Horton, and Brothers William H. Wallis, Fred-eric D. Hall, and Herbert G. Hight.

In 1912 a fourth Masonic lodge was instituted in Somerville, Somerville Lodge, which is flourishing and meeting in comfortable quarters in the Lewis Building, Davis Square.

During all these seventy-five years John Abbot Lodge has been true to the principles of Masonry, the members dwelling together in harmony, patriotic, and deeply interested in public spirited enterprises. Among its members have been many who were conspicuous in the government and life of Somerville. They have served their state and nation faithfully. During the

Civil War, which broke out just a few years after John Abbot Lodge was founded, its members were represented in the Union Army, and by special dispensation Captain Willard C. Kinsley and Colonel Fred R. Kinsley joined John Abbot Lodge, received all the degrees on the same day. In the war with Spain, John Abbot Lodge was represented, and during the World War sixty-six members of John Abbot Lodge were enrolled in the United States forces, and three lost their lives in that terrible conflict. There were Brothers Paul R. Lund, Harry J. Quennell, and Ernest A. Ware. In all the movements at home in support of those in the army and navy, John Abbot members were unceasingly active.

The fiftieth anniversary was a memorable and enthusiastic occasion, it being honored by the presence of the then Grand Master, Most Worshipful John Albert Blake, and his suite. Reminiscence has a touch of sadness, because so many prominent in those exercises have passed away. Albert C. Ashton, Worshipful Master, Brother George L. Baxter, and Right Worshipful Frank W. Kaan comprised the committee of arrangements, and only Brother Kaan survives. The golden anniversary poem was written and read by Robert Luce, now a distinguished member of Congress, and then just starting on his public career. May I quote one verse from his poem?

"Though the past with precious memories  
Fills our minds and hearts tonight,  
Let us not forget tomorrow

With its message clear and bright  
Calling for yet more achievement  
In the battle for the right."

Our lodge has had forty-one past masters, of whom sixteen are living. Three, the late Selwyn Z. Bowman, the late Thomas M. Durell, and Frederic E. Wood, have served as District Deputy Grand Masters, and two, Frank W. Kaan and the late Frank W. Mead, have served as Grand Wardens of the Grand Lodge.

So many incidents of interest to Masonry have occurred within the seventy-five years, so many officers have served with great ability and self-sacrifice, that time will not permit even the most routine mention. We give honor to them all, as we honor the eight brothers, Martin L. King, Arthur T. Kidder, John B. Vaill, Dr. Alphonso H. Carvill, Charles H. Bishop, George H. Perkins, George B. Pitcher, and Belvin T. Williston, who have been in Masonry for more than fifty years. Brother King has been sixty-three years a Mason, having joined John Abbot Lodge in 1869.

The real history of John Abbot Lodge does not consist only of dates, facts, or statistics. It is written deep on the hearts of its members. Allegiance to the principles of our order and association with the brethren have strengthened the character and ennobled the lives of all who have been under this mighty and glorious influence. If Masonry could speak of the courage, capacity for sacrifices and noble achievement it has brought into a countless host of lives, there would be history indeed!

## The Evolution of The Warrant

By A. J. MILBORNE, Montreal

Through the mist which surrounds the organization and customs of the Operative Masons in mediaeval times, we may discern, with comparative clarity, some phases of their activities that will serve as elements from which we may trace the evolution of the modern Warrant.

From an examination of the requirements of the "Writ for Returns" issued in 1388-9, during the reign of Richard II, it seems to be clear that the validity of the usages and privileges of the guilds and brotherhoods of the period were prescriptive, resting upon immemorial use and enjoyment rather than upon the possession of charters or letters-patent. The full information "as to the manner and form of the oaths, gatherings," etc., which the masters and wardens were called upon to furnish by this Writ might well have been supplied by submitting to the authorities a document such as the MS. Constitutions. We have, however, no knowledge of the existence of any MS. at such an early date, but that this later was the case is evident from the note appended to the MS. Constitutions of the Plot Family to the effect that they had been seen and perused by Henry VI and the Council who had "allowed them well," such "allowance" being granted as a result of protests by the Masons against the repressive Statute of 1425 forbidding the Assemblies which, it was

alleged, violated the provisions of the Statutes of Labourers.

There appears to be general agreement as to the definite use of a copy of the Old Charges or MS. Constitutions at the Assemblies when "new men yt new wer chargyd bi fore beth chargyd." The ceremony of making a Mason involved the reading of the traditional history of the Craft and the assent of the initiate to the Old Charges. It necessarily follows that the possession of a copy of the Constitutions—the term actually used to designate the manuscripts known as the Wood (1610) and Phillips 2 (c. 1677)—would have been essential to the functioning of a lodge. A copy could only be procured by the connivance of a lodge which already possessed one, and it is surmised that permission to copy carried with it the owner's approval of the new lodge. A belief existed in the lodge at Stirling that a meeting would be illegal unless the MS. was exhibited in the lodge room, and Bro. H. Poole, in a review of the history of that lodge, makes the suggestion that "if the tradition which regarded the Stirling MS. as a 'Charter' had any foundation in fact, then it is not improbable that the conveyance of a copy of the Charges to Aberdeen represented the constituting of a new lodge there." The available evidence is not sufficient to permit of a general assumption that the MSS. were looked upon in the same light

as the modern Warrant, i.e., as an authorization to hold a lodge, yet such may well have been the case.

For some time prior to the formation of the Grand Lodge of England in 1717 the existing lodges in London and in various parts of England assembled in virtue of the doctrine or power of "inherent right," "every lodge being a law unto itself and neither attempting to exercise authority or jurisdiction over any lodge nor rendering any obedience to any person, lodge or organization whatever." (Lane). The right vested in a certain number of Freemasons when gathered together to "erect" a new lodge was exercised as late as 1748 by brethren at Alnwick, the lodge remaining in existence for a period of over nine years entirely independent of the Grand Lodge. The Minutes of this lodge also provide confirmation of the view that a copy of the MS. Constitutions was essential to the functioning of a lodge, for, notwithstanding the fact that a copy was probably contained in the Minute Book of the existing Operative Lodge, we read that Nicholas Brown was paid a few months after the erection of the speculative lodge "for writing the constitutions."

In the opinion, however, of some authorities, based in part on clauses in the Harleian MS. 1942, and the Grand Lodge MS. No. 2, both of which are ascribed to the latter part of the seventh century, there did exist at an earlier period central authorities which maintained some degree of control over the "particular" lodges, though no claim has been made on their behalf that they possessed the power to institute new lodges. These authorities regard the Grand Lodge movement of 1717 as the return to activity of a constituted authority which had fallen into a state of neglect, and affirm that Dr. Anderson was quite correct in describing the movement as a "Revival."

Whatever may have been the rights of the lodges or whatever it was that entitled a lodge to recognition by other lodges, when we reach the year 1717, we leave the realm of speculation, and enter upon the period when Freemasonry became a definite organization. The lodges joining the newly-formed Grand Lodge surrendered any inherent rights they possessed and became subservient to it. To obtain the allegiance of all lodges so as to place them on roll and thus do away with individual rights was, in the opinion of Bro. W. H. Rylands, the great object Grand Lodge had in view.

The Grand Lodge of England was founded by four lodges, and there was no addition to this number, with the possible exception of the Lodge at the Cheshire Cheese, until 11th July, 1721. "It seems to be clear" writes Bro. Lionel Vibert, "that Grand Master Payne not merely took steps to enable existing lodges as yet outside Grand Lodge to come into the Society in its new form, but also made what must at the time have been looked upon as an entirely new departure, in that he decided to recognize and to legalize the formation of new lodges. In Anderson's Regulation VIII and in the Manner of Constituting a New Lodge as he gives it we can probably discern the gist of Payne's original directions. A New Lodge could be formed at any time by any set or number of Masons. They might be actually members of an existing lodge, who proposed to swarm, in which case the G. M. was to be satisfied that the original lodge had become too numerous, and he

would then grant a dispensation. But otherwise, the only requirement was the G. M.'s formal sanction to the brethren's action in joining to form the new lodge. It was then solemnly constituted by the grand master in person, or by a deputy who, having approved of the brother selected by the lodge as their first W. M., proceeded to install him. The lodge was then registered in the grand master's book, its existence was notified to all the other lodges, and it forthwith took its position in the Society."

No. VIII of the General Regulations of 1720 ("digested . . . into this new method" by Anderson and published in the Constitutions of 1723) provided that brethren withdrawing from a lodge must "either immediately join themselves to such *other Lodge* as they shall like best . . . or else they must obtain the *Grand Master's Warrant* to join in forming a *new Lodge*," and Brother Vibert evidently agrees with Bro. Lane, that the expression "Warrant" simply meant "sanction" or 'authority' and not the preparation or possession of any formal document."

The Postscript to the Regulations describes "the Manner of Constituting a New Lodge as practis'd by his Grace the Duke of Wharton" and in discussing it, Bro. Lane emphasizes that the "constituting" was the personal act of the Grand Master or his Deputy. In the Revised Constitutions of 1738 the authority to constitute was extended to the Senior and Junior Grand Wardens, and it was further provided that the ceremony was not to be performed without the presence of at least one of the Grand Officers for the time being.

The procedure followed in "constituting" a lodge is clearly indicated by the record written in the Minute Book of the lodge meeting at the "Swan and Rummer" and constituted in 1726. A copy of the Petition for constitution, and nomination of a brother as Master has first been entered. Then follows a copy of the Grand Master's consent, followed by the Deputy Grand Master's intimation that "Pursuant to the Grand Master's grant, and by his order, I intend to constitute this lodge the 2d day of February next" and concluding with the record: "The Deputy Grand Master met accordingly & constituted the Lodge" etc.

On December 27th, 1729 the Grand Lodge enacted that "Every New Lodge, for the future, shall pay two Guineas for their Constitution to the General Charity" but this fee was not imposed until after the first enumeration of the lodges had been made. The word "Constitution" refers to the personal act of constitution and not to any written document.

A further development is reached in 1737 when the petition of the brethren meeting in the "Gun Tavern in Jermain Street" praying to be constituted into a regular lodge (they had been meeting for some months prior to making the petition) was endorsed with a formula which Bro. Lane termed a "Certificate of Constitution." The endorsement was as follows:

"Westminster, August 24th, 1737.

We, whose Names are hereunto subscribed did meet at the House of our Brother Joseph Parsons, the Gun Tavern in German Street, and did then & there constitute the before written Petitions into a regular Lodge in full Form, And did appoint Bro. Wm. Barron Mas-

ter and Bro. Isaack Barrett & George Evans Monkman, Wardens.

Darnley, G. M.

Robt. Lawley, Pro. D. G. M.

W. Groome, S. G. W.

Thos. Slaughter, J. G. W."

This "Certificate of Constitution" belongs to the Lodge of Felicity, originally No. 162, now No. 58, and is still in use as the sole Charter or Authority of the lodge.

The "Certificate of Constitution" of the lodge held at "The Signe of the Angel and Crown in Crispin Street, Spittle Fields" dated May 3rd, 1738 is similarly endorsed upon the Petition. This Lodge was originally the Lodge of Peace and Harmony No. 172, now numbered 60, and the Certificate remained its "warrant" until 1884 when it was replaced ("unfortunately" as Bro. Lane expresses it) by a Warrant of Confirmation.

From the fact that Payne's General Regulations were rewritten by Anderson "for the Use of the Lodges in and about London and Westminster" it was apparently not anticipated by the founders of the Grand Lodge that its jurisdiction would extend beyond that area, and it is not until the year 1724 that we find any lodges in the provinces acknowledging its obedience. It was manifestly impossible for the Grand Master or his Deputy to constitute personally new lodges in the country or elsewhere, or those existing lodges which were considered "irregular" in the sense of not having been regularly constituted and duly authorized as a particular lodge and entered on the roll of the Grand Lodge, and the difficulty was overcome by the appointment of a brother or brethren resident in the locality to represent the Grand Master. The appointment was made for the specific purpose of constituting the lodge and when that duty had been performed the "deputation" was valueless, save as a matter of record, and was not, as Bro. Lane points out, in any sense a Warrant for constituting the Lodge for the Constitution required the personal attendance of some duly authorized brother and the personal act, when carried out according to the recognized Instructions and regulations made the "Constitution of the Lodge complete." The Constituting Officer was required "upon the due Execution of this our Deputation . . . to transmit to us or our said Deputy a Certificate . . . of the time and place of Such Constitution in order that it may be entered (sic) in the Book of regular Lodges," and it seems to have been assumed that there was no necessity for the lodge to have in its possession any formal document as evidence of its having been constituted.

A list of forty-seven "Deputations" is recorded in the Book of Constitutions, 1738. These documents did, in fact, come to be regarded as having the status of a "Constitution" or Warrant. Only four of them are now known to exist. These have remained in the possession of the respective lodges, and are the only authority under which they meet and work. The surrender of others by lodges which had become inactive, or whose brethren had amalgamated with other lodges is recorded in the Minutes of the Grand Lodge. No mention is made in these Deputations, nor in those which were issued later, of the appointment of Master and Wardens, and the only evidence of any written

appointment of these officers in England prior to the issue of Warrants, appears in the two Certificates of Constitution above mentioned.

Commenting upon the essential difference between the "deputation to constitute" and the Warrant, Bro. Chetwode Crawley has given a definition of the latter which it may be well to reproduce. He writes:—"It is the essence of a Charter or Warrant, that it should be a document solemnly executed and delivered to the parties to whom rights are conceded, to be by them preserved and produced as formal evidence of their title to privileges therein granted by some Body or Authority legally possessed of the power to make such grant."

The earliest authentic instance of a Warrant under the Grand Lodge of England ("Moderns") is dated February 4th, 1754, and was issued not by the Grand Master in London, but by the Provincial Grand Master of Lancashire—William Ratchdale. It is now in the possession of the Lodge of Unanimity No. 89, Dukinfield. The operative clause of the Warrant reads as follows:—

"Know ye that I the said Wm. Ratchdale by virtue and in pursuance of the power aforesaid Hath and by these presents doth Constitute and form the said petitioning Brethren (sic) into a Legal regular and constituted Lodge to be held on every the 1st and 3rd Wednesday in every month at the place called St. Ann's Coffeehouse now kept by Harry Kirks in Manchester aforesaid, and I do and have appointed Joseph Greenwood Gent<sup>n</sup> Master of the said Lodge, John Smith Gen<sup>n</sup> Sen<sup>r</sup> Warden and John Barrysome M. D. Jun<sup>r</sup> Warden."

The practice of constituting lodges by the personal act of the Grand Master or his Deputy was not entirely superseded by the granting of Warrants for the "French Lodge" in London was "constituted" by Thos. Manningham, D. G. M., on the 5th March 1755 and the Great Lodge at Swaffham, Norfolk, was so formed as late as December 17th, 1764. In the latter case, the Provincial Grand Master of Norfolk and Norwich, Edward Bacon, "being himself obliged to be absent by reason of his attendance at London as one of His Majesty's Commissioners of Trade and Plantations Deputed the R. W. Benjamin Nuthall, Esqre. . . . to represent him . . . and Delegated to him a proper Authority . . . to Constitute the members into a body in due form." This is the only instance known to the writer of an authorization to constitute being delegated by a Provincial Grand Master to another person and it provides an interesting commentary upon the "regularity" of the lodges established in Pennsylvania during the term of Coxe's Deputation. If the Provincial Grand Master of Norfolk and Norwich possessed the power to delegate his authority, and the regularity of the lodge at Swaffham was never questioned, there seems no reason to doubt that Coxe may have delegated his powers also. The absence of proof is not evidence that during the period of his deputation, although resident in England, he did not do so.

The warrant, dated 14th January 1757, granted to Palatine Lodge No. 97, appears to have been the first to be issued by the Grand Master of the "Moderns" who thereby constituted William Sollay and the other

petitioning brethren "into a regular Lodge of Free and Accepted Masons."

In Ireland, in 1725, when the Grand Lodge of Ireland came into existence, conditions were approximately the same as in England, many lodges being of a "time immemorial" character, and, as in England, the great problem of the Grand Lodge was to get these lodges, some in remote parts of the country, to acknowledge its authority. The Grand Lodge of Ireland undoubtedly derived its Laws and Regulations from the Constitutions of 1723 and Bro. J. Heron Lepper is of the opinion that when the Irish Masons came across No. VIII of Regulations of 1720 "on studying their *Ander-son*" diligently, as they did, they read into it the necessity of obtaining a written document of some kind to be preserved and flaunted as publicly as possible to prove their lodge's regularity, much as the married woman in old-fashioned novels was wont to boast of being able to "show her lines." Whatever the reason, the Warrant came into existence in Ireland long before its use in England. Indeed the first Warrant of Constitution issued by any Grand Lodge was that granted by the Grand Lodge of Ireland to the First Lodge of Ireland in 1731. Bro. Lane writes that "although the recital states that certain brethren besought the Grand Master 'to erect a Lodge of Free Masons' nothing whatever is said in the operative part of the Warrant as to the actual Constitution of the Lodge as a Lodge, but only that the Grand Master did 'Nominate, Create, Authorize, and Constitute' a certain brother to be 'Master' and two other Brethren to be 'Wardens of a Lodge of Free and Accepted Masons'."

In December, 1731, a notice issued by the Grand Lodge of Ireland was printed in Faulkner's Dublin Chronicle that all lodges meeting without a Warrant "were to take out true and perfect Warrants . . . or they will not be deem'd true Lodges" and many lodges which had been meeting for a considerable time in their own right as "time immemorial" lodges, complied with the order. In 1740, the notice, in similar terms, was again published. "For another ten years" write Bros. Crossle and Lepper, "the recalcitrants kept trickling in. The Ulster Lodges were the most reluctant to submit, and right up to the end of the century that province supplied instances of 'clandestine' or 'Hedge Masons' that had never taken out a Warrant from the Grand Lodge." The "Time immemorial" Premier Lodge of Ireland, . . . continued to work without one until 1761" when "for the sake of harmony it accepted a Warrant from Dublin."

In the Grand Lodge of Ireland also resides the distinction of being the first grand body to issue an "ambulatory" Warrant, when a lodge was warranted in the First Foot (then the "Royal Regiment" and now the "Royal Scots") in the year 1732. The idea of an ambulatory lodge was not entirely new, for some of the members of Mary Chapel Lodge of Edinburgh accompanying the Scots Army led into England in 1649 initiated Sir Robert Moray at Newcastle-upon-Tyne, and had the facts recorded in the Minute Book of the lodge later. The Grand Lodge of England did not

issue an ambulatory Warrant until 1750 and the difference in the practice of the two grand bodies is ascribed by Bro. Lepper to the fact that in Ireland the idea of a lodge centered in the members composing it, while in England, the lodge was associated with the locality in which the brethren met.

There is no evidence upon which any conclusion can be reached as to the early practice of the Grand Lodge of Scotland, most of the older Charters being virtually Warrants of Confirmation renewing and establishing the old lodges with their ancient privileges. A number of the old lodges, however, clung tenaciously to their inherent rights, the lodge at Meirrose remaining independent of the Grand Lodge of Scotland until so late a date as 1891.

The "Grand Lodge of England according to the Old Constitutions" was established in 1751, but many of the lodges which composed it did not receive Warrants until the 14th September, 1752. These Warrants were all dated July 17th, 1751 "being the day on which the said lodges met . . . to revive the Ancient Craft." It has been suggested that the "Ancients" whose membership was chiefly composed of Irish Masons, adopted the Irish method of organization including the use of the Warrant, but Bro. Lane states that if they did so they so altered the style and phraseology of the Warrant as to render it difficult if not impossible to trace much similarity. The earliest "Ancient" Warrant extant is that dated 18th June, 1755, issued to Enoch Lodge No. 11, then No. 6.

The "Modern" Warrants up to the Union in 1813 were issued under the authority of the Grand Master—a survival of the personal constitution—and constituted the petitioning brethren into a "legal, regular and constituted Lodge" and appointed the Master and Wardens. The "Ancient" Warrants were issued by the "Grand Lodge in Ample form assembled" and authorized a master and wardens "to form and hold a Lodge." Since the Union, the Warrants of the United Grand Lodge of England have been issued by the Grand Master "by the authority and under the sanction of the United Grand Lodge of England vested in us for that purpose." Scottish Warrants were issued by the Grand Master and the Grand Lodge and "erected, constituted and appointed" the petitioners "to be a True and Regular Lodge." Irish Warrants were issued in the name of the Grand Master, the Deputy Grand Master and the Grand Wardens, and merely nominated certain brethren to be Master and Wardens of a lodge.

The authoritative essay on the subject of Warrants is that presented to the Quatuor Coronati Lodge in 1896, by Bro. John Lane, a resume of which is to be found in A. Q. C. XLI (1929) in a paper on "Provincial Warrants" contributed by Bro. T. M. Carter. Both of these sources have been drawn upon for material as well as Bro. J. Heron Lepper's essay, "The Poor Common Soldier" (A. Q. C. XXXVIII), "The History of Irish Freemasonry" by Bros. Crossle and Lepper, and "The Old Charges" by Bro. H. Poole.—*Iowa Grand Lodge Bulletin*.

## Grand Masters' Conference

The last annual Conference of Grand Masters in the United States was held at the Willard Hotel in Washington, D. C. After roll call and the usual details of getting under way, Brother Wallace Hughston, Grand Master of Texas, was unanimously elected chairman of the conference. Brother Claude Keiper, Grand Secretary of the District of Columbia, was re-elected secretary. Forty-one Grand Jurisdictions were represented.

The following informal program was carried out:

*What Should be the Attitude of Grand Lodges Regarding the Activities of Non-Masonic Bodies, Membership in Which Depends Upon Masonic Affiliation? What Control, If Any, May be Exercised Over Such Bodies and How May Such Control be Made Most Effective?*

Led by Grand Master Thad B. Landon of Missouri who gave a detailed analysis of the situation as it affected organizations that make Masonic membership a prerequisite to admission thereto. By appropriate illustrations he led up to this conclusion—that there are two control stations, either of which may effectively prevent men of the wrong type gaining admission therein.

One control station is the ballot. Remember, no man can become a member of any of these organizations until he has been properly examined, his character searched and he has been found to be worthy and well qualified. If undesirable material gets into the so-called higher bodies, unless the man has deteriorated between the time he joined the Blue Lodge and this other body, the mistake was first made in the Blue Lodge.

The second control station is also located within the Blue Lodge and is prepared to function if the member commits any offense that would cause censure as a Shriner, and certainly no offense you can imagine that is an offense against the Shrine organization is not at least equally serious against the Blue Lodge. The Blue Lodge has the opportunity to cut him off from the very foundations. So with these two control stations—the ballot and Trial Code—Blue Lodges are amply protected if they so desire.

Reflecting the spirit of the times, Brother Landon continues:

We are in the midst of the most serious crisis in the history of our country. As Masons we have it within our power, by upholding our obligations, to be loyal citizens of our country by being obedient to its laws and to legal authority and help in bringing relief. To my mind this depression was coming. No legislation could have corrected it or stopped it, and to my mind no legislation alone can lift us out of the situation we are in today in this country. Greed, graft, and gain have been rampant; avariciousness, laziness, sloth have been the practice for fifteen years. We have become fat and lazy and indolent. All at once we reap the whirlwind and we are brought face to face with a situation that we should have seen in the offing.

There exists today in this country—and it is a fearful situation—a lack of faith and confidence in the fundamental principles of our government, a lack of faith and confidence in ourselves, a lack of faith and

confidence in Masons, which means a lack of confidence and faith in Almighty God.

Brethren of the various jurisdictions, to my mind there never was a time when there was more interest in Blue Lodge Masonry than there is today. We must bring back to the Masons of our jurisdictions the principles of Holy Writ and the faith of the forefathers of this great nation of ours and a respect for lawful authority, and, beyond and above all, instil into the membership of the Masonic lodges the fact that there is an Almighty God who controls the destinies of nations and of men, and that situations such as we have seen, of disrespect for law and order and disregard for the laws of God, shall and will bring their consequences.

Brethren, with a real devotion to those simple principles, we need no control other than we have of non-Masonic bodies.

Grand Master Walter C. Winslow of Oregon continued the discussion:

I understand that it is within the power of any grand lodge to say to its membership, "You shall not belong to an organization which limits its membership to Masonry." I am discussing the question purely from a legal standpoint, and I see nothing to prevent a grand lodge from enacting such a law. In most instances where they have acted on the matter they refer to future situations. That is what we have done in Oregon, and it has worked to our great advantage. It has a tendency to slow up the activities of these bodies.

For a while in Oregon we had a law which required a man's remaining a master Mason for a period of one year before he could petition for the degrees in any other body, either the York Rite or Scottish Rite bodies, which made their membership dependent upon Masonry. That law has been repealed. I do not think it accomplished very much, and I cannot see much change since it was repealed.

I believe that we should approach a consideration of the subject with a great deal of tolerance, by virtue of the fact that we have been silent while they have been developing. That is the first general observation I make.

We ought to make a careful examination of delinquent lodge dues to determine whether the delinquency is caused by payments to appendant orders, and if so caused, we should refuse to remit lodge dues and should enforce suspension for non-payment. Men are calling upon the Blue Lodge to remit their dues, when they belong to a whole flock of these other organizations.

A study of the situation in Canada, where they do not have nearly so many of these organizations, will show that their loss for non-payment of dues does not compare with the losses we have down here.

There followed rather extended comments based on observations and experiences of the different Grand Masters present.

The next topic for consideration was that of Inter-Jurisdictional Relief—*What are the Best Methods of Procedure to Secure Effective and Uniform Action in Extending such Relief?* Deputy Grand Master George E. Ferguson represented Grand Master Louis E. Anderson of Michigan who was to have led the discussion but was unable to attend.

Grand Master Luxford of Colorado continued the discussion:

We have not had a bit of trouble in Colorado about this matter.

We are looking after our own and we are looking after the members that come within our jurisdiction and we are doing it according to the old-fashioned spirit of Masonry.

Brother Stockwell of North Dakota in commenting on this question said:

It is all right to say that "we take care of our own"—and we do aim to do that. But the problem and the burden which is placed upon a number of our jurisdictions through this matter of caring for the transient and sojourning Mason is a mighty big problem. If you don't believe it, just inquire of California and Arizona and New Mexico and West Texas and a few other parts of this country, and Oregon, of course, and maybe Seattle in Washington. It is placing upon those grand lodges out yonder a burden which some of us do not begin to appreciate.

I make the assertion that the rank and file of master Masons in this country have no idea of just what Masonic relief is. We hear a good deal about Masonic homes and orphans' homes, but that is only a small part of the work of Masonic relief.

I do feel, brethren, and I feel this most earnestly, that there is a woeful lack of information upon the ways and means of giving relief, especially as it relates to the transient and the sojourner.

We hear of a number of cases of arrest of crooks who are simply living off the Masons of this country, because the Masons themselves do not know how to protect themselves.

I believe there should be in every jurisdiction a plain, definite statement of what is the responsibility of a lodge in the matter of relief. I believe also that there should be a definite understanding among all jurisdictions as to how far relief may be extended without authorization. It does not stand to reason that when you find a case of actual distress of a brother from another jurisdiction you should wait for authorization, but the amount of relief given should be limited to emergency relief, and there ought not to be any demand on the part of the body giving the emergency relief for repayment. But beyond that it seems to me that the authorization should be made by the lodge to which this man or dependent belongs, and then there should be in the case of a payment prompt attention to the demand for payment.

I want to cite an instance of how this works. It is a case which involved a brother from Iowa. He was in desperate straits in our jurisdiction, and without a thought of reimbursement and without a desire to do anything except a kindly Masonic act, our lodge took care of this brother, and then, finding him in great need of special treatment, they incurred a heavy expense. Naturally that lodge thought that they would receive reimbursement. They had no business without authority, to do what they did, and I told them so. I said, "You have not a chance in the world to recover upon any right or authority; but I think we can work this thing out." I think we went through a year or a year and a half of correspondence back and forth, and when the matter was finally adjusted it resulted in an agreement between the Grand Master and Grand Secretary of New York in a five-minute conference here in Washington.

Grand Master Haas of Louisiana commented as follows:

We have, I think, the only relief lodge acting under charter from the grand lodge, in the United States; the only one I know of, and it is known as Louisiana Relief Lodge No. 1 at New Orleans. We have no inter-jurisdictional troubles. It is all handled through this lodge, which meets about four times a year.

Of course, our relief within our own jurisdiction is handled through one lodge and another, but the relief from one jurisdiction to another is handled through this special relief lodge.

The members of this lodge are wardens and past masters mostly of the city of New Orleans. Some of the constituent lodges throughout the state also have membership in it. For the last four years this relief lodge has not cost our grand lodge one penny. They have not lost anything. The men do the work for the love of Masonry; and that is what we all want to do and really intend to do.

The next topic for discussion was—*The Supervision by Grand Lodge of the Financial Affairs of Constituent Lodges*. In the absence of Grand Master Mollenhauer of New York, Deputy Grand Master Owens led the discussion:

I suspect it is true of all grand lodge constitutions, that the grand lodge has supreme and basic authority in all matters: executive, legislative and judicial. Furthermore, the grand master has among his prerogatives the power to assemble or convene any lodge, to open and close the same and to inspect all of its proceedings. So that there is no question whatsoever as to the authority which the grand lodge has to act in a supervisory capacity and, if necessary, to superimpose its authority upon the individual lodges.

We do not wish to superimpose authority, even though we have it, upon these lodges. The question is, how far is centralization desirable in connection with the finances of the subordinate lodges?

The times demand rigid inspection and supervision of the finances of our lodges by some particular body, whether it be the grand lodge or whether it be a committee of the lodge itself. These are times when financial questions have a great deal to do with the success of the lodge. We find a great many lodges in our jurisdiction—and no doubt you do in your jurisdiction—where no budget system is in use whatsoever. Dues are supposed to be paid in and then expenses are supposed to be disbursed from those funds, and if they come out with a balance, well and good, but if not, no one has any particular reason to assign for it. We think there should be a careful budgeting of all individual lodge finances, and this budget should be carefully followed.

It seems to me that each grand lodge might very properly work out something toward this end. A very brief questionnaire could be submitted to each individual lodge which would give the grand lodge information so that it would know that the individual lodge records were being kept in a manner which would insure the financial solvency of the lodge itself.

*What Control Should a Grand Lodge Exercise Over Masonic Temple Building Projects of Lodges?*

Brother Lively, P. G. M. of Texas, in the absence of Grand Master William B. Clarke of Georgia, led the discussion:

My brethren, I am convinced that every grand jurisdiction that properly looks into the building schemes will save grief to their jurisdictions, because there are certain lodges which, under enthusiasm to have a greater building, a more beautiful building than they have ever had before, go beyond their means of financing and caring for their lodges. Especially is that true in several portions of Texas now, because when times were good enthusiasm there ran high and they built lodge buildings that they cannot, as I see it, ever pay for. They finance those things with the idea of the ground floor rental to pay it out. Consequently, the companies leasing the ground floor at that time were very solvent and very progressive, but under present conditions they are not able to exist and have had to cancel their leases, and those poor lodges are in trouble.

No lodge, in my judgment, ought to be permitted by the Grand Jurisdiction to build a temple through a corporation organized with three to five members of the lodge to get out from under the jurisdiction of the Grand Lodge.

The next item for consideration was—*Should Grand Lodges Prescribe in Detail Regulations Governing Payment of Dues to Lodges and Procedure with Reference to Suspension for Non-Payment Thereof?*

This topic was introduced by Grand Master Simeon Nash of Ohio. A detailed recital of the evolution of legislation on this important question was given by Brother Nash.

In regard to Life Memberships he stated that they were abolished in Ohio in 1909.

The question of Remission of Dues was extremely interesting.

The right of a subordinate lodge to remit the dues of a member is still recognized in Ohio, but it is an absolute requirement that one of two things must be done; either the lodge must remit the dues of the brother who says he cannot pay them, and then the lodge must have him pay into the Grand Lodge \$1.55, which is our Grand Lodge dues, or the lodge has to go ahead and comply with the Grand Lodge law and see that the brother is suspended, or eventually expelled if he does not put himself in good standing.

In Ohio it is believed that this system is essential to the maintenance of an active and conscious membership. If the brother is in distress and cannot pay, as a matter of fact, the lodges do remit dues. On the other hand, if the brother has ability to pay he has found out long ago that he must pay or eventually be dropped.

Replying to the question of its success Brother Nash said:

Well, it has been our policy there through all these years and it is regarded as wise in Ohio. Practically, as I say, the way it works out is that if the brother is one who ought to be excused, you might say, from paying his dues, the lodge pays them for him and that is the end of it. He does not have four or five years dues piled up and hanging over his head.

Our Grand Lodge does not remit the dues of mem-

bers even though the local lodge does.

A lot of the lodges would like to have the Grand Lodge remit them, but the Grand Lodge is adamant on that subject. We have a Masonic Home which gets \$1.25 out of \$1.55 from the dues of each member of the lodge. That Masonic Home is there and has to be supported; and if we started remitting dues we would never know when to quit.

Item number four was, *Organization for Grand Masters' Conference. Is it Desirable to Set Up Some Kind of an Advisory or Planning Board for the Conference to Insure Continuity of Program?*

Grand Master Curtis Chipman of Massachusetts opened the discussion. He stated:

A planning board could well survey at its own leisure the whole field of Grand Lodge relations and arrange for an orderly, consecutive system. I would suggest as the first subject, inter-jurisdictional matters of all sorts. Under this title, for example, there would be Inter-jurisdictional Relief. Brother Stockwell covered that very nicely, and perhaps it will not be necessary to discuss it again. I think it ought to be handled through the Grand Secretary's office, rather than for lodges in one jurisdiction communicating with lodges in another.

Therefore in Massachusetts we have in our constitution a provision that inter-jurisdictional correspondence shall be conducted through the office of the Grand Secretary.

Second, under this general title of inter-jurisdictional matters might be the difference in the laws of the several grand lodges.

The third subject might be keeping contact with non-resident members, like the New York plan.

Fourth, the subject of plural membership might also be considered.

In closing his remarks he moved that a Committee on Agenda be appointed with the thought in mind that there be some correlation and continuity in the subject matter both in the individual programs and from year to year. The motion resulted in the following action being taken—that a committee consisting of three Grand Masters be appointed by the presiding chairman.

By vote the Grand Masters signified their preference for a two-day session in Washington City in 1934.

At four-thirty p.m., Brother Mather, Grand Secretary of Missouri, pronounced the benediction.

The Grand Masters' Dinner was held at the Willard Hotel at seven p.m., there being about 125 in attendance. The dinner program included musical numbers and a showing in motion pictures of the commemoration by the Grand Lodge of the District of Columbia of the 139th anniversary of the laying of the corner stone of the United States Capitol Building. So popular were these pictures that numerous requests were made by Grand Masters of the various Grand Jurisdictions to obtain those films for local showing.





## DECEMBER ANNIVERSARIES

Governor James E. Oglethorpe, founder of the Colony of Georgia (1732), was born in London, Eng., December 21, 1696, and organized the first Masonic lodge in Georgia, later called Solomon's Lodge No. 1.

General Richard Montgomery, Revolutionary officer, whose name was a frequent toast in patriotic Masonic lodges, was born at Convoy House, near Rathfriland, Ireland, December 3, 1736, and lost his life in the assault upon Quebec, December 31, 1775.

Lord Charles Cornwallis, English general, under whose orders the grand honors of Masonry were performed at the funeral of Baron De Kalb during the Revolution, was born in London, December 31, 1738.

Lieut. Samuel Bowman, who was assigned as special guard over Major Andre, was born at Lexington, Mass., December 2, 1753, and was raised in Lodge No. 61, Wilkesbarre, Pa., serving as secretary and master of this lodge.

Richard Stockton, a signer of the Declaration, became first master of St. John's Lodge, Princeton, N. J., December 27, 1765.

Major General John Sullivan, first Grand Master of New Hampshire, was made a Mason in St. John's Lodge No. 1, Portsmouth, N. H., December 28, 1768. On December 3, 1789, he was installed as master of the lodge.

Robert Burns, poet laureate of Freemasonry, affiliated with St. Andrew's Lodge No. 179, Dumfries, Scotland, December 27, 1788.

Paul Revere, Revolutionary patriot, was elected Grand Master of Massachusetts, December 12, 1794, serving until December 27, 1797.

Andrew Johnson, seventeenth President of the United States, was born at Raleigh, N. C., December 29, 1808, and was the first Chief Executive of this country to receive the Scottish Rite degrees. He was also a member of the York Rite.

William R. King, thirteenth Vice-President of the United States (1853), and prior to that Minister to France, was raised in Phoenix Lodge No. 8, Fayetteville, N. C., December 15, 1810.

James Buchanan, fifteenth President of the United States, was elected and initiated in Lodge No. 43, Lancaster, Pa., December 11, 1816. On Decem-

ber 27, 1823, he was appointed first district grand master for the district, comprising Lancaster, Lebanon and York Counties.

Stephen Girard, philanthropist, who endowed and established Girard College at Philadelphia, died in that city, December 26, 1831. He was a member of Union Blue Lodge No. 8, Charleston, S. C.

Sir Thomas F. Halsey, who in 1903, was appointed Deputy Grand Master of England by the Duke of Connaught, was born at Temple Dinsley, Hertfordshire, December 9, 1839.

Sir Caspar P. Clarke, director of Victoria and Albert Museum of London (1896-1905), and later director of Metropolitan Museum of Art in New York City, was born at Richmond, Ireland, December 21, 1846, and was a member of Quatuor Coronati Lodge No. 2076, London.

Oscar II. King of Sweden and Norway, was made a Mason December 7, 1848, and became Grand Master of Sweden.

James A. Garfield, twentieth President of the United States, was passed in Magnolia Lodge No. 20, Columbus, Ohio, December 3, 1861.

The Prince of Wales (King Edward VII) was initiated into Masonry in Stockholm, Sweden, by King Charles XV. Grand Master of the Grand Lodge of Sweden, in December, 1868.

Charles W. Moore, who in 1825 established in Boston the first Masonic newspaper called the "Masonic Mirror," died in that city, December 12, 1873.

Edwin T. Meredith, Secretary of Agriculture in the Wilson Cabinet, and active member in Iowa of the Southern Supreme Council, was born at Avoca, Iowa, December 23, 1876.

Earl Douglas Haig, British Field Marshal, was initiated in Elgin Lodge No. 91, Leven, Scotland, December 27, 1881, and became master of that lodge, December 1, 1925.

William McKinley, twenty-fifth President of the United States, was exalted in Canton (Ohio) Chapter No. 84, R. A. M. December 28, 1883. On December 23, 1884, he received the degrees in Canton Commandery No. 38, K. T., and on December 23, 1896, was elected a life member of Washington (D. C.) Commandery No. 1.

Major General John A. Logan, offi-

cer in the Mexican and Civil Wars, and United States Senator from Illinois for several years, became a Knight Templar in Chevalier Bayard Commandery No. 52, Chicago, Ill., December 1, 1885. His death occurred at Washington, D. C., December 26, 1886.

John Wanamaker, merchant and philanthropist, was, on December 27, 1906, appointed chairman of the Museum and Library Committee of the Grand Lodge of Pennsylvania. On December 20, 1912, he became a member of Kilwinning Rose Croix Chapter in Philadelphia, and died in that city, December 12, 1922.

## LIVING BRETHREN

Rear Admiral Henry T. Mayo, Commander-in-Chief of the Atlantic Fleet during the World War, and a member of Burlington (Vt.) Lodge No. 100, was born in that city, December 8, 1856.

Frank White, former Governor of North Dakota, and United States Treasurer, was born at Stillman Valley, Ill., December 12, 1856, and is Past Grand Commander of Knights Templar of North Dakota.

Harry S. New, Postmaster General under Presidents Harding and Coolidge, and formerly United States Senator from Indiana, was born in Indianapolis, Ind., December 31, 1858, and is a member of Ancient Landmarks Lodge No. 319 of that city.

John H. Morehead, congressman from Nebraska, and former Governor of that state, was born in Lucas County, Iowa, December 3, 1861, and is a member of the Scottish Rite Bodies at Lincoln, Neb.

Louis L. Emmerson, former Governor of Illinois, was born at Albion, Ill., December 27, 1863, and on December 8, 1890, was made a Mason in Mt. Vernon (Ill.) Lodge No. 31.

Dr. John C. Palmer, Grand Chaplain of the Grand Lodge, District of Columbia, and director of work in Albert Pike Consistory, Washington, D. C., was born at Madison, Ind., December 17, 1868.

Benjamin M. Moeur, M. D., Governor of Arizona, was born at Decherd, Tenn., December 22, 1869.

Julius L. Meier, Governor of Oregon, was born at Portland, Ore., December 8, 1890, was made a Mason in the Scottish Rite Bodies in that city.

Charles W. Cadman, noted composer,

and member of the Scottish Rite Bodies at Los Angeles, Cal., was born at Johnstown, Pa., December 24, 1881.

Flem D. Sampson, former Governor of Kentucky, became a Mason in Mountain Lodge No. 187, Barbourville, Ky., December 8, 1900.

William G. Conley, former Governor of West Virginia, became a Mason in Preston Lodge No. 90, Kingwood, W. Va., December 7, 1903.

Ernest L. Jahneke, Assistant Secretary of the Navy under President Hoover, received the 32nd degree at New Orleans, December 1, 1906.

Daniel C. Roper, Secretary of Commerce in the present administration, became a charter member of Barristers Lodge No. 48, Washington, D. C., December 19, 1928. On December 17, 1929, he received the 32nd degree in the Nation's capital.

Ahmet Muhtar, Turkish Ambassador to the United States, and dean of the Diplomatic Corps, became a member of Almas Shrine Temple, Washington, D. C., December 11, 1931.

## MASONIC SERVICE

"As the strength of a chain is determined not by the number of its links, but by the quality of each link, even so a Masonic lodge, in its practical service to its members and to society, is measured not by the number of men who constitute it, but by the quality of each man. You, therefore, are your lodge, both in the realm of public opinion and in the field of its service. Your obligation to the lodge in all that engages its attention and energy is beyond dispute. Please do not measure that obligation in any small way. For example, you alone are particularly fitted to give advice or help to some of your brethren in their time of trouble.

Your lodge service representative can use your ability. It will help him in directing the service work in the lodge, and will be the fulfillment of certain obligations which we all assumed when we became Masons.

Sooner or later the opportunity will come when you can give to one of your brothers that service which will not only bring its reward in gratitude, but afford you the satisfaction of knowing that you have your part in cementing more strongly the bonds of Freemasonry.

As your service representative awaits the call to serve, he likewise longs for your individual cooperation. Do not fail him in the hour of need."

## MASSACHUSETTS

In the jurisdiction of the Grand Lodge of the Commonwealth of Massachusetts are 311 lodges, seven in the Panama Canal Zone, eight in China and three in Chile. The present membership is 122,637.

## Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE

HAMILTON, OHIO, DECEMBER 15, 1933.

## Most Eminent and Dear Frater:

The following sentiment has been prepared by this Committee for the coming Christmas Observance

To Andrew D. Agnew, Acting Grand Master:

The great army of Templar Knights over which you now so ably preside, has slowly emerged from the deep shadows of sorrow and grief, caused by the untimely deaths of your two immediate predecessors who passed into the higher life shortly before the last Yuletide season, and while the lamented dead can never be forgotten, yet their surviving Fraters realize that God's will is supreme, and that His wisdom is not to be questioned. Then, too, the dark clouds of depression, which have so long hung low over the entire world, are slowly lifting, and brighter skies are overhead.

And so, as Christmas comes again with its merry bells and gladsome cheering carols, the Templar Army, with renewed faith and undaunted courage, halts for a moment to salute you as its Commander-in-Chief, extending to you its congratulations and felicitations, and wishing for you and yours a bountiful portion of God's choicest Blessings, after which it marches on.

It matters not so much that some of our Fraters have grown weary and faint-hearted, and have fallen by the wayside, thereby losing for themselves a companionship in an organization which moves upon the highest plane of human action; but it matters much that the stronger-hearted are undismayed, and, in the welcome light of advancing prosperity and buoyed by the hope of better times, are marching forward in the sign of the Cross, to a still higher realization of Templar ideals, and a clearer conception of its duties and responsibilities. May God give you health and strength to perform your allotted tasks.

To which the Acting Grand Master responds as follows:

Sad indeed were the circumstances under which I was called upon to assume the duties of Acting Grand Master. But it behooves us who remain to bow submissively to the decrees of an all-wise Providence and bravely carry on the great work of Templary laid down by our two beloved and departed leaders.

The souls of men have been sorely tried during the past few years, as they have been periodically since time began; however, as in the past, these transitory tribulations will soon have passed away and become but fading memories. The sun of prosperity and happiness will before long be again shining at meridian height, and this old world of ours will have resumed its march of progress onward and upward.

So let us on this joyous Christmas Day with cheerful, buoyant, and hopeful hearts rededicate ourselves to the service of our beloved Order, resolved to carry its banner to still greater heights. Ours is a glorious heritage. May we show ourselves worthy of it by our deeds for the uplift and betterment of mankind—that is our work—that is our mission.

"God grant us wisdom in these coming days,  
And eyes unsealed, that we clear visions see  
Of that new world that He would have us build  
To Life's ennoblement and His high ministry

"God give us sense—God sense of Life's new needs,  
And souls aflame with new-born chivalries—  
To cope with those black growths that foul the ways,  
To cleanse our poisoned founts with God-born energies,

"To pledge our souls to nobler, loftier Life,  
To win the world to His fair sanctities,  
To bind the nations in a Pact of Peace,  
And free the Soul of Life for finer loyalties.

"Not since Christ died upon His lonely cross  
Has time such prospect held to Life's new birth;  
Not since the world of chaos first was born  
Has man so clearly visaged hope of a new earth.

"Not of our own might can we hope to rise  
Above the ruts and soilures of the past,  
But, with His help who did the first earth build,  
With hearts courageous we may fairer build this last."

Your kind Christmas greeting is most highly appreciated, and I in return wish for you and yours an abundance of the joy and happiness of this gladsome Yuletide, freighted as it is with the noblest sentiments and impulses of the human heart. May the coming year be rich in achievement and possess for you, one and all, and those near and dear to you, the fullest measure of health, happiness and prosperity.

To Grand Commanderies, and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

The foregoing toast to the Acting Most Eminent Grand Master and his response thereto are transmitted to you with request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Monday, December 25, 1933, at some convenient time, preferably at noon, Eastern Standard Time (equivalent to 5 P. M. Greenwich).

Courteously and fraternally yours,

NELSON WILLIAMS, P. G. C.  
Committee on Christmas Observance.

Address of the Acting Grand Master:

ANDREW D. AGNEW,  
815 Title Guaranty Building, Milwaukee, Wisconsin

Hawaiian	Standard Time 165° W.	6 A. M.
Alaska	Standard Time 135° W.	8 A. M.
Pacific	Standard Time 120° W.	9 A. M.
Mountain	Standard Time 105° W.	10 A. M.
Central	Standard Time 90° W.	11 A. M.
Greenwich	Standard Time 0° W.	5 P. M.
Philippine	Standard Time 120° E.	1 A. M.

December 26.

## GRAND COMMANDERY OF KNIGHTS TEMPLARS

AND THE APPENDANT ORDERS OF  
MASSACHUSETTS AND RHODE ISLAND

It is with a feeling of deep respect and with great pleasure that I extend to Sir Knight Andrew D. Agnew, Acting Grand Master, the greetings of the Grand Commandery of Massachusetts and Rhode Island together with the greetings of all the Sir Knights in this Jurisdiction.

The Christmas Season of 1933 presents a great opportunity to bring into action the spirit and purpose of that Master Soul whose birth the season commemorates. There is no need to search afar, nor to delve into the mysteries of the Christ Life. The very simplicity of his precepts presents a challenge to every Christian Knight to make this a season when goodwill among men shall prevail.

This anniversary is not to be lightly dismissed nor frivolously treated. A suffering people and a confused social order calls for earnest thought and honest endeavor to make real the power of love, sacrifice and service which the cross we wear so distinctly represents.

As we dwell in thought upon the gift of God as manifest in the spirit of Christ, let it move every Sir Knight to go forth carrying the glad tidings of love and good-will, striving always, ceasing never to make them realities in the lives of men everywhere.

I extend to all my sincere wish that the season be filled with joy and happiness and that each, recognizing the opportunity which this particular year presents, will find enrichment in his endeavor to give of himself to make a better day.

"For we must share, if we would keep  
That blessing from above;  
Ceasing to give, we cease to have;  
Such is the law of love."

Cordially and courteously yours,

WILLIAM S. HAMILTON,  
Grand Commander.

[SEAL] ATTEST:  
MARTIN J. PLESCHINGER, Grand Recorder.

#### GRAND CHAPTER OF MASSACHUSETTS ELECTS

Ralph Lowe, Jr., of Milton, was chosen grand high priest of the Grand Royal Arch Chapter of Massachusetts, at the annual convocation held in the Masonic Temple, Boston, Tuesday evening, December 12, succeeding Jesse E. Ames, who presided at the convocation. The installing officer was Arthur D. Prince of Lowell, past grand high priest of the grand chapter.

Others elected were Winfield Temple, of Marlboro, deputy grand high priest; William F. Clark of Watertown, grand king; Fred W. Tucker of Mansfield, grand scribe; Harry G. Pollard of Lowell, grand treasurer; Raymond T. Sewell, grand secretary.

The grand high priest-elect announced these appointments of deputy grand high priests:

John H. Gillis of Roslindale, 1st district; John E. Moulton of Marblehead, 2d; Paul G. Covell of New Bedford, 3d; Rexford R. Paine of Warren, 4th; Fred S. Potter of Palmer, 5th; George M. Dodge of Athol, 6th; J. Frederick Price of South Weymouth, 7th; J. Lawton Whitlock of Boston, 8th; Otto R. Snow, Haverhill, 9th; George B. Goodsell, 10th; John G. Faxon, Fitchburg, 11th; Charles M. Megathlin of Hyannis, 12th; Francis Dee Taylor of Watertown, 13th; Frank Roy Hixon of Milford, 14th; Frank E. McIntyre, Dorchester, 15th.

Other appointments were: Revs. Paul Sterling of Melrose, Frederick W. Hamilton of Cambridge, J. Whitcomb Breughler of Boston, and Walter C. Pierce of Sharon, grand chaplains; George W. Long of Cambridge, captain of the host; William A. Liddell of Lowell, grand lecturer; David E. Sprague, Boston, grand principal sojourner; Pitt R. Calkin, Malden, grand royal arch captain; Lewis Doane, Marblehead, grand master of the third veil; James L. Reid, Dorchester, master of the second veil; Leander C. Hood, Turners Falls, master of the

first veil; Preble H. Libby, Amesbury, senior grand steward; George C. Eldridge, Somerville, junior grand steward; Hans H. M. Borghardt of Dorchester, grand tyler.

Speakers at the dinner were Rev. Allan P. Shatford, first grand principal of the Grand Royal Arch Chapter of Quebec; Robert F. Jaynes, grand high priest of the state of New York; Curtis Chipman, grand master of Masons in Massachusetts, and Melvin Maynard Johnson, head of the Scottish rite for the northern jurisdiction of the United States, and past grand master of the Grand Lodge, A. F. and A. M., of Massachusetts.

#### MASSACHUSETTS RECOGNITION OF FOREIGN GRAND LODGES

The Committee on Recognition of Foreign Grand Lodges had before it two requests for recognition. One, under date of December 2, 1932, was from the National Grand Lodge of Czechoslovakia, and the other, under date of December 16, 1932, from the Grand Lodge Lessing of the Three Rings. Both of these grand lodges have their headquarters at Prague, and they exercise jurisdiction concurrently over the Republic of Czechoslovakia.

Previous to the Great War the laws of Austria, of which the greater part of the territory now forming the Republic of Czechoslovakia was a part, rendered Masonic activity impossible. There were, however, a considerable number of Masons there, some of whom obtained their degrees by going across the border into Hungary, where Masonry was not interfered with, and some of whom had become Masons in other countries. They met as charitable societies or clubs, but could not meet or work as Masons.

After the establishment of Czechoslovakia as an independent state, they formed the Grand Lodge Lessing of the Three Rings under the auspices of the Grand Lodge of the Sun at Bayreuth,

with which the Grand Lodge of Massachusetts is in relations.

It soon appeared, however, that one inclusive grand lodge for the entire republic was not practicable. The population is not homogeneous either in race or language. The membership of the Grand Lodge Lessing of the Three Rings is very largely German. The Czech elements of the population desired a grand lodge of their own, working in their own language. A National Grand Lodge of Czechoslovakia was, therefore, formed in 1923, to meet the Masonic needs of the Czechs. This grand lodge was immediately recognized by the Grand Lodge Lessing of the Three Rings, and the relations of the two grand lodges are cordial and friendly.

The committee was satisfied that both these grand lodges meet the requirements of Section 712 of the grand constitutions. They are both recognized by England, Scotland, Ireland, New York, New Jersey, and many other grand lodges in the United States and elsewhere, and unanimously recommended recognition of and exchange of representatives with the Grand Lodge Lessing of the Three Rings, of which the present most worshipful grand master is Ing. John Gunthersberger, and the grand secretary is Ernst Klatscher, and the National Grand Lodge of Czechoslovakia, of which the present most worshipful grand master is Dr. Karel Weigner, and the grand secretary is Lev Schwarz.

The grand lodge accepted the report and the recommendation of the Committee on Recognition.

#### A GOOD PRACTICE

The committee of Masonic History of the Grand Lodge of California reports that: "Several California lodges have adopted a unique policy which we believe will be of interest and value to the Craft, and should be followed by all of the lodges in the state. They are keeping scrap books in which are posted newspaper clippings and other printed matter relating to the activities of their members, the lodge and the community. As time progresses, these scrap books will contain material not found in lodge books and records, and will furnish much valuable data for future Masonic historians."

The members of William Ferguson Massey Lodge No. 282, Wellington, New Zealand, enjoyed a unique lodge meeting recently. The whole ceremony of initiation was carried out by parliamentary Masons who were personal friends and associates of the deceased grand master after whom the lodge was named.

#### FATHER RAISES SON IN SCHOFIELD LODGE, HAWAII

On October 16th, Ensign George P. Unmacht, N. S. N. R., who graduated from Annapolis Naval Academy in June, was raised to the sublime degree of master Mason by his father, Maj. George F. Unmacht, in Schofield Lodge No. 443, F. & A. M., Honolulu, Hawaii. Brig. Gen. Robert S. Abernethy, who was elected a Knight Commander of the Court of Honour on the same date, was in the West, and all other stations were occupied by military personnel who are sojourners. Major Unmacht, well known in army circles, and organizer of National Sojourners, has been for the past 12 years national secretary and editor of *The Sojourner*.

#### GENERAL WOLFE'S LAST RESTING PLACE

The London *Daily Telegraph* in a recent issue published an appeal of the Rev. Oliver Thomas, Vicar of Greenwich, to save his church from destruction by the death-watch beetle. This little creature is very active in consuming the old oak beams which carry the weight of the galleries of the Greenwich Parish Church, known as St. Alfege. This church has within its walls the remains of Thomas Tallis, one of the fathers of English church music, also those of the hero of Quebec, Maj. Gen. James Wolfe — two good reasons in themselves, says the *Telegraph*, why the church should be saved.

General Wolfe was a Mason.

#### SCIENTIST SPEAKS TO LODGE

At the close of the regular communication of Morning Star Lodge, A. F. & A. M., in Worcester, Mass., Worshipful Stuart M. Anson, master, introduced Dr. W. Elmer Ekblaw, of Clark University, Worcester, well-known scientist and geographer, and a member of the Craft, who gave about 160 members and invited guests an interesting talk on Russia. Dr. Ekblaw spoke from first-hand experience. He has recently returned from Russia, where he was a member of a group of internationally known scientists who were engaged in studying the agricultural situation there.

#### JOHN T. JENKINS, MASONIC EDITOR, DIES

John Thomas Jenkins, editor of the Kansas City (Mo.) *Freemason*, founder of the Masonic Press Association, and president of that association, died on Monday, November 6th, at his residence in Kansas City, Mo., at the age of 67.

Mr. Jenkins was a member of Ivanhoe Lodge No. 446; Kansas City Chapter No. 28, R. A. M.; Shekinah Council No. 24, R. & S. M.; Kansas City

Commandery No. 35, K. T., and Ararat Shrine Temple.

He was a Baptist minister in North Carolina, and later an evangelist of that denomination in Missouri.

Fred P. Cree, member of the staff of the Kansas City *Star*, past master of Wyandotte Lodge No. 3, and a member of the staff of *Freemason* contributing editors, paid the following tribute to Mr. Jenkins:

"His death is a loss to Masonry. He

stood solidly for the high principles of the institution advocated by Dr. William F. Kuhn and other immortal leaders of the fraternity."

Two English lodges, Anchor and Hope No. 37, Bolton, and Relief No. 42, Bury (E. Lances), recently celebrated their 200th anniversaries. The first named lodge held its celebration on October 17th, and the other on October 21st.

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### RAISED IN THE SAME ROOM IN WHICH HE WAS BORN

Eric Newcombe, master of De Montfort Lodge No. 5155, Henley-in-Arden, Warwickshire, Eng., raised his father, Robert Lionel Newcombe, to the sublime degree of master Mason in the room in which the latter was born. Guild Hall, the home of De Montfort Lodge, was used 50 years ago as a living room over business premises. In 1914 it was converted into a hall for lodge purposes by the late Lord of the Manor, W. J. Fieldhouse, master of his lodge.

### THE GRAND MASTER OF MAINE

Ernest C. Butler, Grand Master of the Masonic Grand Lodge of Maine, is the junior member of the law firm of Butler & Butler in Skowhegan. He is a native of Franklin County, born in Phillips, and came to Skowhegan about 40 years ago. He has been a most useful member of that community, not only in the local Masonic bodies, but in many other activities.

The same ability, persistency and frankness, which have made him a useful citizen of Skowhegan, have brought him the highest honor which the Grand Lodge of Maine has to bestow, and will make him of great service in that office.

### HOW GOOD AND HOW PLEASANT

*Behold, how pleasant and how good  
For brothers such as we  
In this united Brotherhood  
To dwell in unity.*

*'Tis like the oil on Aaron's head  
Which to his feet distills;  
Like Hermon's dew so richly shed  
On Zion's sacred hills.*

*For there the Lord of light and love  
A blessing sent with power;  
O, may we all this blessing prove,  
Even life for evermore.  
On friendship's altar, rising here,  
Our hands now plighted be,  
To live in love, with hearts sincere,  
In peace and unity.*

—GILES FONDA YATES.

### LIFE MEMBERSHIP

A correspondent interested in the question propounded in last month's symposium: "Are Life Memberships Desirable?", apparently agrees with THE CRAFTSMAN point of view, and supports the argument set forth by the editor of this magazine, by quoting from the by-laws of St. John's Lodge No. 41, of Springfield, Vermont, of which he is secretary, the following standing resolution concerning life memberships:

"Any member of this lodge who shall attain the age of seventy years.

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### "A PRAYER HYMN"

This hymn is said to have been written by a nineteen-year-old servant girl of London, England:

*"Lord of all pots and pans and things,  
Since I've no time to be  
A living saint by doing lovely things,  
Or watching late with thee,  
Or dreaming in the dawnlight,  
Or storming heaven's gates,  
Make me a saint by getting meals and  
washing up the plates.*

*Although I must have Martha's hands,  
I have a Mary mind,  
And when I black the boots and shoes,  
Thy sandals, Lord, I find,  
I think of how they trod the earth,  
What time I scrub the floor,  
Accept this meditation, Lord,  
I haven't time for more.*

*Warm all the kitchen with thy love,  
And light it with thy peace,  
Forgive me all my worrying and make  
all grumbling cease,  
Thou who diest love to give men food  
in rooms by the sea,  
Accept this service that I do,  
I do it unto thee."*

### SOLAR LODGE, BATH, MAINE, HAS UNIQUE MEETING

The spectacle of a past master of Solar Lodge, Bath, Me., occupying the master's chair, ordinarily held during the lodge year by his son, whom he had previously raised to Masonry, was a feature of the twenty-third annual past masters' night, observed Monday, November 13, when the worshipful master, Karcher S. Jackson, turned the chair over to his father, N. Gratz Jackson, a past master of 30 years standing, having held the office during the year 1903, and again in 1904, when the lodge celebrated its centenary.

Preceding the meeting was a banquet at 6:30, when the ladies of Genesta Chapter, O. E. S., served a meal to more than 200. The meeting was attended by fully 250 visitors coming from many lodges, some as far away as Portland, Lewiston and Rockland.

The chairs were filled by the following past masters: R. W. Bro. N. Gratz Jackson, worshipful master; Wor. Bro. Walter S. Glidden, senior warden; Wor. Bro. Edwin H. P. Lowell, junior warden in the place of Wor. Bro. Sanford B. Nickerson, who was unable to attend; Rt. Wor. Bro. W. Scott Shorey, treasurer; Wor. Bro. Oscar F. Williams, secretary; Wor. Bro. Langdon T. Snipe, chaplain; Rt. Wor. Bro. Sylvester H. Rowland, senior deacon; Wor. Bro. Arthur E. Baum, junior dea-

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con; Wor. Bro. Roy F. Shackford, senior steward; Wor. Bro. David E. Rich, junior steward; Wor. Bro. Harry E. Thompson, marshal; Vernon B. Lake filled the station of tyler in the absence of Wor. Bro. Herbert L. Grinnell, who was indisposed. Wor. Bro. Francis G. Cooke of Silver Springs, Md., master of the lodge 10 years ago, also assisted in the ceremonies. The master Mason degree was conferred.

Maine's first governor, William King, was the first master of Solar lodge in 1804, and succeeding him there has been a distinguished array of citizens prominent in industrial professional and commercial life of the city. The list includes Samuel Adams in 1805, Tileston Cushing in 1807, Nathaniel Coffin in 1808, Caleb Lincoln in 1811, Zina Hyde in 1824, David C. Magoun, Bath's first mayor, in 1927; Levi P. Lemont, the historian, in 1846; Henry W. Kugg, later chief justice of the supreme court of Massachusetts, in 1863; Larkin Dunton, principal of the old high school, and later prominent as an educator in Massachusetts, in 1866.

W. Scott Shorey, who filled the treasurer's station Monday night, is the oldest living past master, having held the chair in 1877, and Oscar F. Williams, who appeared as secretary Monday night, is the next oldest, having held the master's chair in 1882.

Past masters who have presided over past masters' nights the last 23 years, include the following: Horatio Duncan in 1910, W. Scott Shorey in 1911, John R. Knowlton in 1912, Oscar F. Williams in 1913, Howard B. Johnson in 1914, Langdon T. Snipe in 1915, Walter S. Glidden in 1916, N. Gratz Jackson in 1917, Henry R. White in 1918, Sylvester H. Rowland in 1919, Arthur J. Smith in 1920, W. Scott Shorey in 1921, Oscar F. Williams in 1922, Herbert L. Grinnell in 1923, Howard B. Johnson in 1924, Langdon T. Snipe in 1925, Walter S. Glidden in 1926, N. Gratz Jackson in 1927, Sylvester H. Rowland in 1928, Arthur E. Baum in 1929, Oscar F. Williams in 1930, Walter S. Glidden in 1931.

Officers of the lodge for the year 1933-4 are as follows: Karcher S. Jackson, worshipful master; Cecil L. Fullerton, senior warden; Arthur W. King, junior warden; Fred D. Hill, treasurer; Harry E. Litchfield, secretary; Ralph L. Blakeney, chaplain; Oscar Adams, marshal; Walter K. Morse, senior deacon; John W. Gillespie, junior deacon; Joseph R. Melrose, senior steward; John Wishart, junior steward; Vernon B. Lake, tyler; Oscar F. Williams, Henry G. Hodgdon, Arthur H. Price, committee of guardians; Harry W. Crozman, member of house committee.

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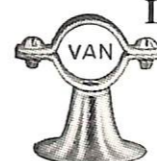
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YORKTOWN VICTORY

Plans for the observance of the 152nd anniversary of the victory at Yorktown on October 19th, are about finished, it was announce dby Arno B. Cammerer, Director of the Office of National Parks, Buildings and Reservations. According to present plans which are being made by officials of the Colonial National Monument, Yorktown citizens, members of public organizations, the Daughters of the American Revolution, the Colonial Dames, the Sons of the American Revolution and other patriotic societies, will participate in the morning program, while the afternoon ceremonies will be carried on by the Office of National Parks, Building and Reservations.

Yorktown, Jamestown, and Williamsburg are the three areas included in the Colonial National Monument administered by the Office of National Parks, Buildings and Reservations of the Department of the Interior. These areas will eventually be connected by a scenic parkway now in course of construction. Establishment of the Colonial National Monument was authorized by Act of Congress of July 3, 1930, surveys were begun the following September, and on December 30, 1930, the President issued a proclamation defining the limits of the project. The purpose of the monument is to depict to the people of the United States the colonial history of America from its beginning at Jamestown in 1607, through its momentous development at Williamsburg, to its culmination at Yorktown in 1781.

On August 22, 1933, President Roosevelt signed a proclamation changing the boundaries of the monument. This resulted from a recommendation made by Secretary of the Interior Harold L. Ickes, that the parkway area between the city of Williamsburg and Jamestown Island be changed to a location running north and west of the city of Williamsburg to Jamestown Island, instead of east and south of the city of Williamsburg. Work will soon be started on the restoration of the Moore House at Yorktown, where, on October 18, 1781, the day preceding Cornwallis's surrender, the articles of capitulation were drawn up. Twenty-five thousand dollars of Public Works Administration funds have been allotted for this work.

Learning to think is not a mere technique; it requires the backing of character. There was never a great scholar who was not a great character. For this reason small men lack the courage to change their minds.

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 Grand Lodge of New Zealand, when  
 its grand master, Lord Biedisloe, con-  
 secrated and dedicated Hawkes Bay  
 Research Lodge No. 305, in the Ma-  
 sonic Temple at Hastings, on August  
 1. The ceremony was performed in  
 the presence of over 400 Masons, with  
 a record attendance of grand lodge of-  
 ficers. Sixty-three members of the  
 Craft formed the new lodge, the first  
 of its kind to be created in New Zea-  
 land. The Rev. R. D. B. Waugh, Pro-  
 vincial Grand Master of Hawkes Bay,  
 was installed as its first master.

The purpose of the lodge as specified  
 in the charter is "to engage in study  
 and research regarding the traditions  
 and teachings of the Craft in all na-  
 tions and ages throughout the world,  
 and to practice and exemplify such  
 ritual and ceremonial work as may have  
 received the sanction and approval of  
 this grand lodge."

The grand master said in part: "You  
 may all, without distinction of rank, be  
 regarded as the archaeologists, the sci-  
 entific investigators, the expert histori-  
 ans of our Masonic art. In your in-  
 vestigations and deliberations you will  
 —if your minds be instinct with the  
 highest ideals and aspirations of the  
 Craft, and suitably attuned to the task,  
 and if you remain resolutely true to the  
 basic principles of our Order — be  
 strengthening the foundations of the  
 fabric of Freemasonry in this territory,  
 and preparing them for the erection  
 thereon of a stately and sublime super-  
 structure which no earthquake of scep-  
 ticism or faithlessness can shake and  
 no storm of criticism can penetrate. Re-  
 search is well defined as 'a laborious or  
 continuous search after Truth,' and  
 your main field of investigation must  
 necessarily and properly be the V. S.  
 L.—an inexhaustible quarry of ethical  
 and spiritual gems, a mine of intellec-  
 tual invigoration alike to the erudite  
 and to the simple-minded—the great  
 storehouse of infallible Truth."

Continuing, he said: "We have nu-  
 merous and beautiful symbols, the true  
 meaning and significance of which are  
 by many Masons inadequately compre-  
 hended. The efficacy of symbolism is  
 strengthened by intellectual conviction,  
 and this in turn by comprehensive in-  
 vestigation. As our grand secretary

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has truly said in the impressive address  
 which he just now delivered, "Masonry  
 is progressive, and we must be pro-  
 gressive too." Even in our most an-  
 cient institutions we must ever apply  
 the old Latin motto, 'Tempora mutan-  
 tur, nos et mutamur in illis,' or they  
 will lose their vitality and their con-  
 vincing character. The value of tradi-  
 tion can hardly be too much stressed.  
 But tradition must not be a foe to prog-  
 ress. The most stable of all human in-  
 stitutions are those whose beginnings  
 are hid in the mists of antiquity, those  
 foundations being well and truly laid,  
 have stood the searching tests of Time,  
 but which can be adapted without dis-  
 ruption or inconsistency to the ever  
 changing needs of humanity. If the  
 fair plant of Freemasonry is to flour-  
 ish and illumine our earthly environ-  
 ment with its bright and perfumed  
 blossoms, the soil around it must be  
 well prepared and the stem and roots  
 must be sound and vigorous. There is  
 a danger of the roots, although healthy,  
 becoming hidebound. The surface needs  
 the hoe, and you, belonging to a lodge  
 such as this can most usefully apply it.  
 Tenderly examine and skilfully feed  
 the roots of the plant, but on no account  
 pull them up."

## MARRIAGE WITH ROMAN CATHOLICS

An inquiry has come to *The Masonic  
 Chronicler* from a downstate brother,  
 who wants to know what a Masonic  
 lodge would do in the case of a brother  
 who marries a lady of the Roman Cath-  
 olic faith, the ceremony taking place in  
 the church of her choice, and he not  
 embracing her faith. He also asks if  
 the lodge would expel a member who  
 thus weds, or if by such a marriage the  
 brother has broken any lodge rule.

Obviously the inquirer is not a well-  
 informed Mason, else he would know  
 that Masonry takes no account of a  
 member's religious beliefs beyond in-  
 sisting that he be not an atheist. Grant-  
 ing him entire freedom, the fraternity  
 has still less to do with the religion of  
 his wife. It is entirely a matter for her  
 to decide.

The fact that Roman Catholics do  
 not come into the Masonic fellowship  
 is due to the fact that there is opposi-  
 tion to their doing so on the part of  
 the church and not of the lodge. The  
 Roman Catholic authorities practically  
 forbid their communicants to become  
 Masons. Masonry has no rule what-  
 ever in regard to the marital connec-  
 tions of its members. The brethren  
 marry whom, when and as they please.

The Masonic institution desires the  
 peace and happiness of all its members.  
 It will not receive the petition of a  
 man if in so doing it is likely to bring  
 contention or discord into his domestic  
 relations. When he reads over an ap-

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plication for membership he is confronted with a question as to whether he is a member of any organization the regulations of which are incompatible with membership in the Masonic fraternity. If he answers affirmatively he is informed that Masonry asks no one to break obligations he has previously taken. Furthermore, if an investigating committee should find that the wife of an applicant is opposed, for religious or other conscientious reasons, to his joining our fraternity, it is probable that he would not be accepted, the presumption being that his domestic tranquility would be disturbed, his usefulness in the fraternity impaired, and that he eventually might be weaned away from the fraternity.

It is the benevolent intention of the institution toward its members, as shown in these two examples, together with the well-known opposition of the church, which prevents Catholics from joining Masonry, and not any prohibitory rule on the part of Masonry.

**ORIGIN OF "CHICAGO"**

From an Iowa college professor, who sent us a newspaper clipping telling of a cat which mothered several orphaned skunks, we received the following account of the origin of the word, Chicago. We trust it will not offend our readers in the Illinois metropolis:

While we are speaking of skunks, it might be interesting to remind your readers that the city this year hostess to multitudes flocking to see its Century of Progress Exhibition takes its name from the Indian Skicagua, which we learn on the dependable authority of Harvey Ingham, emeritus, editor of the *Des Moines Register*, and an earnest student of Indian lore, is the Indian name for skunk. It survives in the present name of the Skunk River, a sizable tributary of the Mississippi flowing through eastern Iowa, which on the first surveys of this country was called the Skicagua River. Mr. Ingham says, "As it is, the Chicagoans now rather dodge the Iowa interpretation of their name, intimating that it was the garlic or wild onion that gave Chicago its name. The nearest the real Chicagoan comes to the Iowa interpretation is to admit that "in general the word was interpreted as applying to a bad smell."

**APPRECIATION**

In a letter to the *CRAFTSMAN*, Bro. Herbert E. Reed, secretary of Isaiah Thomas Lodge of Worcester, Mass., says, "It seems a shame that money is so scarce, and that the brothers are not able to and do not seem to be interested in Masonry enough to read your wonderfully instructive *MASONIC CRAFTSMAN*."

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These kind words with which we are in entire accord are greatly appreciated. They, with others, serve to stimulate the editor to the rather thankless task of broadcasting Masonic Light to the brethren of the section.

In the same mail as the above comes a subscription from the Supreme Council 33°, A. A. S. R., showing that the learned head of that lodge appreciates the *CRAFTSMAN*, and that the magazine is doing a good work.

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During the last three years there have been three million marriages in this country. These three million young couples have had little money to spend. They have had to live frugally. They have, however, yearned for many things. They have wanted good homes. They have wanted fine furniture. They have wanted nice clothes.

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And the new buyers are modern. Their projects are not plotted on memories of 1929, nor on the experiences of their apprentice years just ending. They look askance on 1933 model merchandise.

Their starting point is 1934. Their optimism will set the tempo for 1934. The things that they will buy will be the product innovations of 1934.

**SOUND MONEY—1896-1933?**

In view of the controversy pertaining to sound (?) money, the enclosed reprint of a folder issued in 1896 may offer something more than an historical interest to present-day readers. While the question of free silver is not as yet an important issue in the current debate, the dangers of an uncontrolled inflation of the currency remain the same today.

The confusion at present surrounding the monetary question and the great importance of a clear understanding of it at this juncture, prompt us to offer the following brief explanation of the much-quoted phrase "16 to 1" and to add certain considerations that seem to us to bear directly upon the grave situation that confronts us as a nation.

The comparison "16 to 1" is simply a comparison of weights. The pure silver contained in a silver dollar is to the pure gold contained in a gold dollar in point of weight as 16 is to 1. In other words, exclusive of the alloy in each, the silver dollar weighs 16 times as much as the gold dollar weighs. This is a plain statement of the facts, unsurrounded by any mystifying circumlocution. The relative weights of the silver and the gold dollars expressed in grains are familiar; but for the convenience of the readers of this circular we tabulate them as follows:

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Gold dollar, pure metal 23.22 grains; silver dollar 371.25 grains; gold dollar, alloy, 2.58 grains, silver dollar 41.25 grains; total weight, gold dollar, 25.80 grains; silver dollar, 412.50 grains.

It should be distinctly borne in mind that the expression "16 to 1" is an expression referring solely to the matter of relative weights. From it we are to infer nothing as to present relative values. Without undertaking to write history in this treatise, we may say that there was a time when the ratio of value between the two metals was practically expressed by the figures "16 to 1," but that time has long since departed. It is a question of intrinsic value which we are now confronted. Owing to the large increase in the production of silver, the simple fact is that its market value has decreased until its actual value is about one-thirty-first that of gold. This is the undoubted fact. Of all the causes that have operated to bring about this situation we have no time to speak. Neither can we turn aside to discuss why the present silver dollar is maintained at a parity with the gold dollar, except to say that the gold and the silver dollars are at present interchangeable, because the whole credit of the government is pledged to maintain each and every dollar as good as any and all issued under its authority. It is not because of the intrinsic value of the silver. The plain question that stares us in the face as a nation is this:

If it has chanced that in the markets of the world today it takes 31 ounces of silver to buy one ounce of gold, shall the United States, by any jugglery whatsoever, attempt to palm off 16 ounces of silver as the equivalent of one ounce of gold? It is a question simply of the honesty or dishonesty of this government.

The free coinage of silver means that any man may bring to the mint 371 1/4 grains of silver and have the United States stamp it with the lying statement that it is a dollar. Should this happen, these things will follow:—

1. Gold will immediately be at a premium. It will be measured in terms of silver. It will be hoarded. It will be driven out of circulation and into foreign countries.

2. The necessities of life will also be at a premium. They will also be measured in terms of silver. It will take twice as many so-called dollars to buy meat, to buy clothes, to pay rent, interest and taxes.

3. Whatever at the transition period stands as due to any man from a bank, from pensions, from a life insurance policy, in a book account, upon a note of hand, or from any debtor whatsoever, will be payable in terms of silver; that is, in a dollar worth one-half

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as much as heretofore. It will happen  
also that labor will be the last of all  
commodities to be included in a rise of  
prices; and therefore wages and salar-  
ies will be as surely cut in halves as any  
asset.

4. The credit of the government  
will tend to be impaired. All values will  
be unsettled and fluctuating. The hard  
conditions of depressed trade and mon-  
etary panic will bear hardest upon  
those who have least to lose; and the  
debtor who may temporarily seem to  
gain, will ultimately lose because of  
the distrust, both direct and general,  
that will be created.

These considerations seem to us to  
be indisputable. We submit them to our  
readers as matters of mutual and of  
public interest. Without any attempt at  
elaborate discussion of abstruse finan-  
cial theories, we submit them as a plain  
statement of the results sure to follow  
a course of national dishonesty. Every  
day's experience of the shipment of  
gold abroad and of consequent depres-  
sion of the market values of all secur-  
ities makes it plain to the honest ob-  
server that the civilized nations of the  
world do, and will require of us the  
payment of all obligations in gold or  
its equivalent; and it is folly for us to  
think that we can either dictate terms  
to them or change the working of nat-  
ural laws.

We have deemed it not unfitting to  
place in this tangible form our convic-  
tions as briefly expressed above."

### SWORD OF THE SPIRIT

The sword of the spirit! Tempered,  
supple, edged and pointed. The sword  
of the spirit is not for defensive living;  
character ought to take the initiative  
and go on a crusade. It is not negative,  
but positive. It is not the weapon of  
the shrinking, courageless weakling,  
but the heroic enthusiast for a cause.

The craft of the swordsman has not  
changed since Tubal-Cain. Wrought out  
by hammer on anvil, he achieves elas-  
ticity, spring, balance, sharpness,  
grace. He watches lest the steel grow  
too hot, for fear of crystalline brittle-  
ness. He cannot let it grow too cold,  
lest it be unmalleable. He will not ham-  
mer in again the oxide which sometimes  
works out.

There is a kind of parable in this.  
Does the spirit get too hot? Red rebel-  
liousness, wrath, sullen, glowering an-  
ger, the sparks of scorn for scorn,  
hurt for hurt, may easily turn the  
steel of character red hot. The good  
craftsman cools the sword blade enough  
for tempering with realized blessings,  
patient charity, the oil of human kind-  
ness. Even if there is much that is  
wrong, there is also much that is right.  
Even if there is much to resent, there  
is much to enjoy.

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Diner: "What have you got?"

Waiter: "Veal loaf roast beef fricasee -  
chicken stewed lamb baked and fried pot a -  
toes college pudding milk tea and coffee."

Diner: "Give me the fourth, sixth,  
seventh, eighth, fifteenth and six-  
teenth syllables."

### MERELY SUGGESTIVE

"Just think of it," said Joker, "a  
half a chicken, French fried potatoes,  
gravy, fine peas, corn, toast and but-  
ter, coffee, ice—and all for 25 cents—  
"Where?" yelled Hungermouth ear-  
gerly.

"Oh, nowhere," grinned Joker, "but  
just think of it!"

### POINT!

Teacher: "Frank, what lesson do we  
learn from the busy bee?"

Frank: "Not to get stung."

### INCREDULITY—PLUS

Caller (to whom Billy is showing his  
tooth, just extracted)—If you put that  
into a glass of water when you go to  
bed perhaps a little fairy will spirit it  
away, and in the morning there may be  
a dime for you in its place.

Billy — Horsefeathers! My father  
puts all his teeth in a glass of water  
every night, and nothing like that ever  
happened.

### TEMPUS FUGIT

A pompous Bishop of Oxford was  
once stopped on a London street by an  
urchin.

"Well, my little man, and what can  
I do for you?" inquired the churchman.  
"The time o'day, please your Lord-  
ship."

With considerable effort the portly  
bishop extracted his timepiece. "It is  
exactly half past five, my lad."

"Well," said the boy, setting his feet  
for a good start, "at exactly half past  
six you can go to 'ell'"—and he was off  
like a flash and around the corner. The  
bishop, flushed and furious, his watch  
dangling from his chain, floundered af-  
ter him. But as he rounded the cor-  
ner he ran plump into the outstretched  
arms of the venerable Bishop of Lon-  
don.

"Oxford, Oxford!" remonstrated  
that surprised dignitary, "why this un-  
seemly haste?"

Puffing, blowing, sputtering, the out-  
raged bishop gasped out: "That young  
urchin—I told him it was half past  
five—and he—er—told me to go to hell  
at half past six."

"Yes, yes," said the Bishop of Lon-  
don with the suspicion of a twinkle in  
his friendly old eyes, "but why such  
haste? You've got almost an hour."

### IN CASE YOU DON'T KNOW IT

A watch can be used as a compass.  
Point the hour hand of the watch to  
the sun, and south is exactly halfway  
between the hour hand and the XII  
on the watch; for example, assuming  
it is 9 o'clock, point the hour hand  
(indicating nine) to the sun, and the  
point half-way between X and XI is  
due south; or assume that it is 4 o'clock,  
point the hour hand to the sun, and the  
figures II indicate south.

### A SUPER

The hostess was pressing her guests  
to provide entertainment.

"Is there any instrument you can  
play, Mr. Jenkins?" she asked.

"Not away from home," he replied.  
"What do you play at home?" she in-  
quired.

"Second fiddle," Jenkins murmured  
solemnly.

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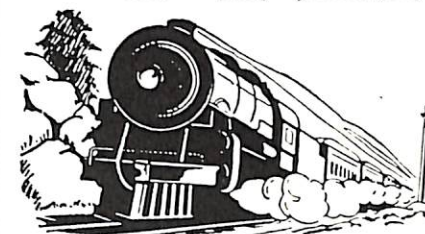
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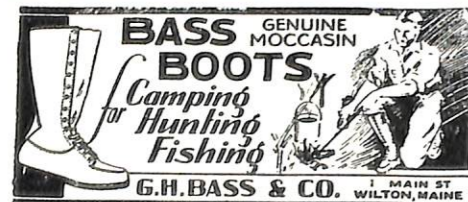
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Prisoner—I was only anxious to find the time.

Magistrate—The time is six weeks.

**FAMILIAR**

She shut off the music machine and turned excitedly to her father.

"Dad," she exclaimed, "that is the latest kind of jazz record. Did you ever hear anything so wonderful?"

Father, who had been trying to read his evening paper, grunted.

"No," he replied wearily. "I can't say I have, although I once heard a collision between a wagon load of empty milk cans and a farmcart filled with ducks."

**THOSE HUSBANDS**

"Honestly, my husband is so exasperating! He asked me to meet him here with the car and I've been waiting ever since six o'clock; it's seven now!"

"What time were you supposed to meet him?"

"At five o'clock."

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"How much was it a pound?" asked the little girl gravely.

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